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SAHIFA-I-KAMILAH

OR

**THE PRAYERS OF IMAM ZAINUL ABIDIN
(Peace be upon him)**

WITH A

PREFACE AND ENGLISH TRANSLATION

BY

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PART 1.

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PREFACE.

**In the name of God the Compassionate,
the Merciful.**

The following pages contain a translation of *Sahifa-i-kamilah*, or the prayer book of Ali, the ornament of the pious. It was undertaken at the suggestion of Maulana Syed Najmul Hasan and Maulana Syed Nasir Husain, two of the most celebrated Shiah Mujtahids of Lucknow.

Most people would regard it a thankless job, but the importance of the subject is evident from the fact that almost all men in all ages and countries have at times made use of prayer. History tells us that great and good men of every age and nation, of any faith and persuasion have always been in the habit of praying, and it may be said without fear of contradiction, that prayer makes character great, good and noble. "Nothing in man" says a well known writer, "is great, but so far as it is connected with God" Hence it follows, that the greater a man is the stronger is his connection with the Creator, and prayer being the surest means of establishing this connection, is of the greatest moment to mankind. I have, therefore, endeavoured to place before the English knowing public a translation, let me hope, a tolerably accurate one, of one of the best prayer books extant, hoping that it will be found useful and instructive

In writing the introduction, I made use of the following books :—

1. *Nurul-ain-fi-mash-hadil* Husain, by Abu Ishaq Asfraini.
2. *Iksir-ut-tawarikh*, by Mirza Mohammad Shirazi, a well known bookseller of Bombay.
3. *Life of Ali*, the commander of the faithfull, by Obaidullah, Besmil, of Amritsar.

4. Tuhfatul-hajat, by M. Syed Mohammad Taqi (Usufi Press Delhi).

In the case of important quotations, I have taken care to mention the name of the author either in the body of the text, or in footnotes.

It must be acknowledged that the traditions mentioned in the introduction have not been rendered literally, nor did I, in translating the prayers themselves, try to be literal at the expense of sense.

Being conscious of my meagre knowledge, slender information, and other shortcomings, I deem it necessary to mention that I could not do justice to the task I had undertaken, and that should any of my readers be so good as to inform me of my errors, or suggest corrections and improvements, I shall feel highly obliged. But in this connection differences and variations of readings should not be lost sight of.

Having disburdened my conscience in these respects, I close this preface with this humble prayer: May the Gracious God, the Source of all good, own this book, the first fruit of my humble labour, and may He in His Mercy, make it the instrument of good to those who may find occasion to read it!

AHMAD ALI,
MOHAN, DISTRICT UNAO, U. P.

June, 8, 1929.

INTRODUCTION.

I have already spoken, in the preface, of the importance and universality of prayer. It may be said
 Prayer-what it is ? to be a bond of personal love and dependence between God and man of the highest ethical quality. "There is nothing more certain in the whole biography of man and history of the world than this fact of prayer and the answer that supervenes to it. It is the experience of men, women and children of every rank and age that this is so. 'Speak to Him thou, for He hears.' Yes, hears, hears and answers with swift and beautiful response." (R. A. Armstrong). Prayer in the words of H. More, "is the application of want to Him who alone can relieve it. the voice of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness, not figures of speech, but compunction of soul. It is the 'Lord save us, we perish' of drowning Peter; the cry of faith to the ear of mercy!" "In the morning," says W. Seeker, "this is a golden key to open the heart for God's service and in the evening it is an iron lock to guard the heart against sin" "In trial, in temptation, in weakness, in pain, in sorrow—in all those great testing times which try a man what stuff he has in him there is renewal, strengthening, uplifting to be won by simply putting forth the Soul to God that He may touch and heal it." (R. A. Armstrong).

"It is not truth," says H. W. Beecher, "nor philosophy to say that prayer alters nothing, that the laws of nature are fixed and that entreaty cannot change them. The laws of nature are *fixed on purpose to be used for the granting of prayer*. Any man can use the laws of nature to grant the request of his child. Does he say that God, who made those laws, cannot do with them as *he* can?" *

* C. F. What He pleaseth will God abrogate or confirm for with Him is the source of revelation (The Quran)

“ It is true that the Divine mind knows it all beforehand.

Its efficacy It is true that His counsels are wiser than man's and that He will himself do for us better than we can ask or think. But for all that, He has created and ordained it one of the laws of the spiritual universe, that when we reach our hands and lift up our voice to Him consciously and from our hearts seeking to come into touch with Him, then new floods of the Holy spirit flow over us from Him with their wonderfully calming, illuminating, and uplifting power ” (R. A. Armstrong).

“ There are,” says the author of Self Culture, Professor J. S. Blackie, “ higher things than knowledge in the world ; there are living energies ; and in the moral world, certainly, it is not knowledge but aspiration that is the moving power, and the wing of aspiration is prayer. When aspiration is bird, curiously busy in counting and classifying the bars of its own confinement. Of course, we do not mean that any person should be so full of his own little self and so ignorant of the grandeur of the universe, as to besiege the ear of Heaven with petitions that the laws of the universe should be changed any moment that may suit his convenience.

Its object “ We do not pray that we may alter the Divine decrees, but that our human will may learn to move in harmony with the Divine will * How far with regard to any special matter, not irrevocably fixed in the Divine concatenation of possibilities, our petition may prevail, we never can tell ; but this we do know, that the most natural and the most effectual means of keeping our own noblest nature in harmony with the source of all vital nobleness, is to hold high emotional communion with that source, and to plant ourselves humbly in that attitude of devout receptiveness which is the one becoming attitude in the created towards the Creator. Practically, there is no

surer test of a man's moral diathesis than the capacity of prayer."

Lord Bolingbroke once asked lady Huntingdon how she reconciled prayer to God for particular blessings, with absolute resignation to the divine will. "Very easily" answered her ladyship, "just as I were to offer a petition to a monarch, of whose kindness and wisdom I had the highest opinion. In such a case, my language would be I wish you to bestow on me such or such favour, but your Majesty knows better than I, how far it would be agreeable to you, or right in itself to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you"—Irvin.

Having quoted some of the ablest western authors on the subject, I think it would not be out of place here, to state briefly the teachings of Islam, in this respect.

"The best devotion," says Ali, the commander of the faithful, "is to abstain from what is prohibited; and the most agreeable of earthly acts to God, is to pray to Him, for prayer turneth away a decree even though ordained; it is the key of mercy, the means of needs being satisfied, and wards off every calamity"

Prayer from Islamic point of view

"Whosoever prays," says Imam Muhammad Baqir, "shall never want" And he once said to Mir (one of his followers), "O Mir pray, and do not say: whatever is ordained shall come to pass. Verily there is a rank of nearness to God, which cannot be obtained save by entreaty, and verily who shuts up his mouth and asks nothing of God, shall receive nothing from Him."

To the question what was the best devotional act?—he replied, that there was nothing more agreeable to God than praying and entreaty, for God loved those who prayed to Him, and that there was nothing more hateful to Him than

one who proudly abstained from devotion and prayer. "Prayer," says the Prophet of Islam (peace be on him), "is the salvation of the true believer, the pillar of faith, and the light of heaven and earth."

Besides several other traditions to the same effect the Quran also inculcates praying in the most impressive terms. Some of the most important verses on the subject are the following :—

1. And your Lord saith, call upon Me—I will hearken unto you :
2. And when My servants ask thee concerning Me, then will I be nigh unto them. I will answer the cry of him that crieth, when he crieth unto Me: but let them hearken unto Me, and believe in Me, that they may proceed aright.
3. Say: not on your account doth my Lord care if ye call not on Him!
4. Say: O my servants who have transgressed to your own heart, despair not of God's mercy, for all sins doth God forgive. Gracious, Merciful is He!

The prayers of which the following pages contain a translation, have come to us traditionally through Harun's son, Mutawakkil, who, as will appear from the following narrative, was a trustworthy man and a devoted adherant of the house of the Prophet.

The Sahifa-i-kamilah
its source

'I met,' says Mutawakkil, 'Yahya, the son of Zaid, * the son of Ali, (peace be on them) after his father, Zaid was slain, and he was going to Khorasan, and greeted him.' 'Where-

* Zaid was one of the sons of Ali, the author of the prayers. After the tragedy of Kerbala, Zaid declared jihad against the tyrants of the house of Omyyah, but was slain and crucified

from dost thou come' ? he asked. 'From the pilgrimage,' said I. He then, questioned me about his family and sons of his uncle who lived in Medina, and particularly enquired about Jaafar, * the son of Mohammad (peace be on them), and I informed him of his and their tidings and of their sorrow for his father, Zaid. He then said to me, "It was my uncle Mohammad, the son of Ali, dissuaded my father from rising against the ruling power and informed him that if he rose and left Medina his undertaking would not prosper : so didst thou see my cousin Jaafar, the son of Mohammad (peace be on them) ?" 'Yes,' said I. 'Didst thou hear him mention anything concerning my affair ?' he inquired, and I replied in the affirmative. 'What was the occasion of his remembering me ?' 'Tell me,' he added. 'May I be your sacrifice,' said I, 'I do not like to disclose to you what I heard from him' 'Dost thou terrify me with death ?' he rejoined, 'Speak out what thou hast heard.' So I said to him 'I heard him (Jaafar) say verily thou (Yahya) shalt be killed and crucified, just as thy father was slain and crucified' At this his countenance changed and he said, 'What he pleaseth will God abrogate or confirm, for with Him is the source of revelation. † O Mutawakkil, verily the great God has aided this *affair* ‡ with us, and He has bestowed on us knowledge and sword, and both these together belong to us, and He has distinguished the sons of our uncle with knowledge alone.' 'May I be your sacrifice'; said I. 'Verily I saw men more inclined towards Jaafar, the son of your uncle (peace be on him) than towards you and your father.' He answered, 'Verily my uncle Mohammad, the son of Ali (peace be on him), and his son Jaafar invite men to life and we invited them to death. || 'Son of the Apostle of God' said I, 'are they more learned or you ?' Thereupon, he bent his head towards the ground for a long time, then raised it and said,

* The sixth of the 12 Imams, his father, Mohammad (Bakir) was the 5th and the latter's father Ali, the author of the prayers was the 4th Imam (peace be on them all)

† A verse from the Quran.

‡ Caliphate, or Jihad.

|| i e We invited men to Jihad, while Imam Jaafar prohibited them from it.

‘ Each of us has knowledge, besides the fact that they know all that we know, but we do not know all that they know.’

Then he asked, ‘ Hast thou written down anything from cousin ? ’ ‘ Yes ’ replied I. ‘ Show it to me ’ he added. So I disclosed to him many items of knowledge and showed him a prayer which Abu Abdullah (peace be on him) had dictated to me and told me that his father Mohammad, the son of Ali (peace be on him) had dictated it to him, telling him that it was one of the prayers of his father Ali, the son of Husain (peace be on them)—a prayer of the Sahifa-i-kamilah. Yahya looked into it till he came to its end, and said to me :

‘ Dost thou permit it to be copied ? ’ ‘ Son of the Apostle of God, do you ask permission for what is your own ? ’ I rejoined. ‘ Look here,’ said he, ‘ I will bring out to thee a complete book of prayers such as my father preserved from his father, and verily my father enjoined on me, by will, to take care of it and to deny it to the undeserving ’ ‘ There-upon,’ says Mutawakkil, ‘ I stood up towards him and kissed his head,’ and said to him, “ By the Lord, O son of the Apostle of God, I will approach God by loving you and obeying you, and I sincerely hope that He will bless me with your love in my life and in my death.”

Then he handed over the writing I had given him, to a boy, who was with him and said to him, ‘ write down this prayer in a clear beautiful hand, and put it up before me, perhaps I will learn it up by heart ; for I requested it of Jaafar (God protect him) but he denied it to me.’ ‘ At this ’ says Mutawakkil, ‘ I was ashamed of what I had done and did not know what to do ; and Abu Abdullah (Jaafar) had not told me before-hand not to give it to any body.’

Then he (Yahya) called for a portmanteau and took out from it a book locked and sealed ; he then looked at the seal, kissed it and wept, then broke it and opened the lock. Then spreading the book he placed it on his eyes and rubbed it over his face, and said, “ If thou hadst not mentioned the speech of my cousin *that* I shall be killed and crucified—verily I

would never have given it to thee and should have been parsimonious of it. But I know that his speech is true, he derived it from his *fathers*, and that it shall shortly be verified. So I feared that a piece of knowledge like this should fall into the hands of Bannu Omayyah, for they would conceal it and store it up for themselves. Therefore, take it for me and take care of it and when God has decreed concerning the affair of that tribe and mine * what He is pleased to decree, it (the book) shall be my deposit with thee, till thou deliverest it to my two cousins, Mohammad and Ibrahim, the sons of Abdullah-*il* Husain, the son of Hasan, the son of Ali (peace be on them), for they shall take up *this affair* † after me."

I took possession of the book, says Mutawakkil, and when Yahya was killed, I went to Medina, visited Abu Abdullah (Jaafar) and narrated to him Yahya's conversation. He wept, overpowered by emotion and said, 'May God bless my cousin and gather him to his fathers and ancestors. By the Lord O Mutawakkil nothing prevented me from giving him the prayer but *what he feared* concerning the book of his father. Where is the book?' 'Here it is,' said I. He then opened it and said, 'By God this is the writing of my uncle Zaid, and the prayer of my grand father Ali, the son of Husain (peace be on them).' Then he said to his son, 'Rise O Ismail and fetch me the prayers which I ordered you to take care of and preserve' Ismail then got up and brought out a book like the one given me by Yahya. Abu Abdullah kissed it and placed on his eyes and said, 'This is the writing of my father to the dictation of my grandsire (peace be on them), in my presence.' 'Son of the Apostle of God' said I, 'would you permit me to compare it with Yahya's book.' He allowed me to do so saying, 'I see thee worthy of this.' I, then, looked into the book and found it to be the same, not a single letter was found, in it, to differ from what was in the other copy. Then I begged Abu Abdullah's permission to make over the book to the legatees, and he said, 'Verily God

* i e my Jihad against Bannu Omayyah.

† Jihad.

commands you to restore deposits to whom they belong.*
Yes make it over to them.'

[The book was then delivered to the legatees in the Imam's presence, and when they were gone, he informed Mutawakkil of a tradition of the Prophet, concerning the domination of the house of Omyyah, and the persecution the *Ahlul-bait* (house of the Prophet) and their followers were to suffer under their sway.]

'After this,' says Mutawakkil, 'Abu Abdullah dictated the prayers to me, and they were 75 chapters of which eleven were lost and more than sixty remained with me.'

The above tradition, given here in an abridged form, has also been narrated by Mohammad, the son of Ahmad, the son of Muhsin-ul-mutahhari with a slight variation, but his narration makes mention of chapters as given in the list of contents.

It would not be out of place here, to declare that some eight chapters have been held, by learned Shiah Divines to be apocryphal. But since almost all the Arabic editions of the Sahifa contain them, I did not think it proper to leave them out in the translation. They have, therefore, been inserted at the end, according to their position in the original.

The Sahifa contains one of the best collection of devotional addresses. They have been called
Beauties of the Sahifa
and the advantages of
reading it. 'the Psalms of the children of Mohammad,'
 and certainly they are in no way inferior to the immortal utterances of the great Psalmist Monarch. They reveal to us the greatness of the mind that gave them utterance, his deep and accurate knowledge of human nature, his fervid earnestness, his lowliness of heart, and his constant sense of moral obligation. They also afford us glimpses of his sufferings and trials unparalleled in world's history. They are the prayers of one whose father † sacrificed himself

* A verse from the Quran.

† Imam Husain (peace be upon him).

and his kith and kin for the spiritual and moral welfare of humanity, and did not forget to remember God, when actually beneath the sword of one of the myrmidons of the tyrant of Damascus. They are sincere utterances of a devout mind, not incomprehensible, uncertain metaphysics, and teach men to listen to the silent whisperings of their own souls, by appearing direct to the heart. They indicate a very high standard of practical morality by making the reader fully conscious of his responsibilities as a rational being. They contain the gist of religion and morals, and with a few exceptions can be advantageously read by every one having faith in the Unity and Grace of God.

They form one of the best guides to moral self-review, the importance of which is too well known to require any proof. They hold the mirror up to nature and the reader finds his most secret faults, and most trivial errors faithfully reflected. If regularly read they cannot fail to effect permanent moral improvement by enabling the reader to form a correct idea of his defects and a moderate view of his merits, thereby, eradicating vanity and self-conceit. *

In short, their study is one of the surest ways of cultivating the conscience. From my own experience, I can bear testimony to the fact, that they have been source of great good to me. In sickness, failures, losses, insults—in short, in all temptations, trials and afflictions, they proved a balm to my lacerated heart, a healing ointment to my wounded feelings.

They have often solaced my griefs, comforted and calmed my perturbed and distracted mind, and weeded it of grudge, envy and other degrading passions.

* The heart of pride and passion weed
And then the man is pure indeed

'I have been more and more convinced' says Ruskin, 'the more I think of it that, in general, pride is at the bottom of all great mistakes' 'It is' says J H Evans, 'the great master sin of the human heart.' 'Pride' observes Napoleon, 'never listens to the voices of reason, nature or religion' Such being the case it is our duty to subdue this passion, as much as possible, and though we may not quite succeed, we are sure to feel better for the empt.

Some years of continued illness, anxiety and cares, had made me hopeless of accomplishing any thing good in this life, and had the effect of making me averse to every kind of voluntary useful exertion. I found that my mind had become quite morbid and melancholy. But the regular reading of the prayer-book improved the tone of my mind, and restored me to activity by giving a new direction to my energies. Whenever I read them I was moved to tears being reminded of my failings and inequities, was more charitably disposed towards others, resolved to be a better man, and felt considerably relieved.

But the most important of all is the fact that they always uplifted my spirits, revived my courage, and guarded me against that most pitiable of mental states—despair and assured me of Divine grace and mercy. Hence, I can consciously say, ‘Reader if you will do the same, your profit will be as great as mine.’ Therefore pray without ceasing and ‘keep yourself always in an attitude of reverential dependence on the supreme source of all Good’.

Having thus briefly enumerated the advantages of reading the book under reference, I think it desirable to say something as to how it ought to be read. ‘Some books’ says Bacon, ‘are to be tasted others to be swallowed, and some few to be chewed and digested, that is, some books are to be read only in parts others to be read, but not curiously, and some few to be read wholly and with diligence and attention’. Now the Sahifa is a book which deserves ‘to be chewed and digested,’ that is, to be read wholly and with diligence and attention, or to use the words of Dr. J. Todd, it ought to be read ‘deliberately, slowly, understandingly and with personal application.’ In order to be thoroughly enjoyed it should be read regularly, at least once every day, for repetition leads to appreciation, and in appreciation lies the secret of enjoyment. But let me add that the true enjoyment of a spiritual book depends upon the degree of innocence possessed by the reader, the freer the conscience from guilt the greater the enjoyment.

How the book ought
to be read

'A man's studies' Says Ovid, 'pass into his character.' The Sahifa, if read with sincere earnestness, will gradually become a part of the reader's mind, its beauties will go deep down into his heart. How ennobled, purified and uplifted would the soul feel, when the contents of such a book, shall become an essential part of her mental and moral equipment.

Every thing has its conditions, and prayer in order to be worthy of the ear of Heaven and of being answered, must conform to certain rules and conditions, the most important of which, according to the best Muslim authorities are the following:—

1 The devotee must have full trust and implicit confidence in the Mercy of God

2. His conscience must, as far as possible, be free from guilt, for sin is often the cause of an entreaty being rejected, or of the answer being delayed *

3. He must have repented of his sins and errors before presenting his petition to Heaven.

4. He should neither eat nor wear things acquired by unfair means, nor otherwise use forbidden things.

5. He must be sincere and in earnest, and should not pray to the hurt of neighbour.

6. What he asks for himself he should also ask for his bretheren, his neighbours.

7. He should not give up praying, in case the Divine answer is delayed, but should continue to repeat his application believing all the time, that it shall be heard by the Merciful and granted.

* A guilty conscience is very often an obstacle to praying C F, 'O Lord forgive me the sins that stifle prayer'—Ali, in the prayer of Kumail.

8. Before entering upon prayer he should praise and thank the Almighty God for His Grace and Mercy, and ought to invoke blessings on the Prophet and his Al (family).

The Mohammadans believe that a prayer to be heard and answered by God, must be offered with the names of the Prophet and his Al (family) (peace be on them), and should be preceded and followed by the Darud, that is, an invocation of blessings on them.

The formula of Darud runs thus in Arabic *All-hum-ma Sul-li Ala Muhanadin wa Al-i-Muhammal*, and means, 'O Lord bless Mohammad and his Al (family).' Hence, we find the formula prefixed or appended to almost every entreaty in the Sahifa.

It is generally admitted that the family of the Prophet included in the invocation of blessings, are Fatimah, his daughter, and the twelve Imams, whose names are given in the geneological table appended to this introduction.

· 'Addison' Says Smiles, 'liked to know as much as possible about the person and character of his authors in as much as it increased the pleasure and satisfaction which he derived from their books'. Such a desire is natural and reasonable, for the lives of great and good men always abound in useful lessons. 'So far as my experience goes' Says Professor Blackie, 'there is no kind of sermon so effective as the example of a great man.....' 'Every man may profit by the example of truly great men, if he is bent on making the most of himself and his circumstances.' These considerations have led me to give here a short biographical sketch of the venerable author of the Sahifa-i-kamilah.

Ali, the son of Husain, the son of Ali, the commander of the faithful, was born in Medina, in 38 A. H. during the Caliphate of his grandfather. His mother Shehrbanu was a daughter of Yazdijird, the last of the Kayanian kings of Persia. Thus owing to his con-

Life of Zain-ul-abdin,
the author of the prayers.

Birth and parentage.

nection with two of the most illustrious Asiatic families, he was called 'Ibn-ul-khairtain', that is, 'scion of the two chosen stocks.' He was the fourth of the twelve Imams. His piety and devotion have won for him the celebrated appellations of Sajjad (the greatest maker of prostrations) and Zain-ul-abdin (the ornament of the pious)

He was two years old when his grand-father was assassinated while offering the morning prayers in the Mosque of Kufa. In his twelfth year he had to mourn the loss of his mild and generous uncle Imam Hasan poisoned at the instigation of the court of Damascus.

Since, then, he had to witness the persecution of his revered father Husain, at the hands of Yazid who required of him the oath of fealty to the throne of Damascus. To avoid being forced to swear allegiance to a man who pagan at heart and whose depravity had undermined the foundations of religion and morality, Husain removed himself with his family to Mecca. On reaching there he found himself in greater peril and fearing the desecration of the sacred precincts of the Kaaba by bloodshed, he set out for Kufa, in compliance with the invitations of the fickle and perfidious people of that place. But on his way there, he was intercepted by a numerous army sent by Yezid, and Husain himself, his kinsmen and followers, 72 in all, died fighting on the field of Kerbala, after suffering insults, and pangs of hunger and thirst for three days in succession. Even Husain's baby son, Ali Asgher, and some other children, of very tender years, fell victims to the cruelties of the ruffians.

The atrocities, perpetrated at Kerbala, are too well known to need further detail. Ali, the hero of this narrative, on his return to Medina, from captivity, was heard to say, 'Had the Prophet (may God bless him) positively commanded them to kill us, as he had enjoined them by will to be good to us,

they could not have exceeded what they did to us.' 'In a distant age and climate' Says Gibbon, 'the tragic scene of the death of Husain will awaken the sympathy of the coldest reader.'

Of Husain's heroic band, the only individual that survived the massacre, was his son Ali, the hero of this sketch. His severe illness at time had disabled him from bearing arms, and his deference to his father's parting command, restrained him from attempting to do so. Thus was he spared.

To be brief having trampled under horses' hoofs the sacred body of the Prophet's grandson and leaving the bodies of the martyrs unburied, the murderous host burned Husain's tents, robbed the breaved women and made them captives. When this was done, the captives were placed on the bare backs of camels, with Ali at their head, and accompanied by the heads of the martyred band, mounted on spears, were led through the crowded streets of Kufa to the Court of Ibn-i-Zyad, Yazid's lieutenant. The latter having expressed his satisfaction at the performance of his subordinates, ordered the prisoners to be taken to Damascus. At length after a toilsome journey, this Caravan of widows, orphans and heads, pelted at and insulted by the depraved populace of the places through which they passed, and goaded onward with spears and lashes of the escorting ruffians arrived at the palace of Yazid, that monster of baseness and cruelty. The captives as well as the heads of the martyrs, were then brought in the presence of the tyrant, who touched Husain's lips with a stick and heaped insults upon head. He then addressed himself to the captives, enquired about each of them, and ironically expressed his satisfaction at what had befallen them. He threatened to put Ali to death, whereupon the latter with characteristic courage said, 'I am not afraid of being killed, nay in those that have been slain before me I have an example worthy of imitation.' At this point the wailings of the captive ladies interposed and Yazid desisted.

But in order to insult and humiliate them the more he ordered the *Khatib* * to mount the *mimber* of the great Mosque, and publicly curse and abuse Husain, his father and his descendants. When this was done, Ali said to the *Khatib* 'Woe be to thee, to please a *creature* thou hast displeased the

He then requested Yazid to allow him to go to the *mimber* and speak something pleasing to God and useful to men. Being persuaded by those who were present, the tyrant reluctantly complied with this request, and Ali mounted the *mimber*. He praised God, blessed His Apostle, dwelt briefly upon the transitory nature of the world, and advised men to be virtuous and good. Then he said to them, 'O men, he who knows me, knows me, and he who does not know me, should know, that I am Ali, the son of Husain.....I am the son of him who was killed unjustly, I am the son of him whose head was severed from behind, I am the son of him who died thirsty, I am the son of him who fell on the field of Karbala, I am the son of him who was robbed, after death, of his turban and mantle, I am the son of him over whom the angles of heaven mourned. O men, God has been bountiful to us since He put the standard of guidance among us, and placed the flag of ruin among others than us, and gave us excellence over all the creatures, and conferred on us what He never conferred on any one else. He has distinguished us with five things, not to be met with in all the creation taken together, viz, knowledge, courage, generosity, and the love of God and His Apostle. He has bestowed on us what He did not bestow on any one else in the world.'

At these pathetic words coming out flamingly from the heart of the sore afflicted speaker, loud wails of lamentation rose from the assembly, and Yazid finding it necessary to interrupt him, ordered the *Muazzin* to call out for prayers. The *Muazzin* cried out, "God is great." At this Ali said, "God is greater than every great one." The *Muazzin* then

* means preacher, speaker.

said, 'I bear witness that there is no god but God.' Ali repeated the words after him. But when the *Muazein* had said, 'I bear witness that Mohammad is the Apostle of God,' Ali asked him to hold his peace and said to Yazid, 'Was Mohammad my grandsire or thine?' 'Thine' replied the tyrant. 'Then why didst thou kill his descends and make his women prisoner?' asked Ali. Yazid was struck dumb and the cries of lamentation and wail of mourning became louder. He tried to exculpate himself by laying the fault of the whole transaction at Ibn-i-zyad's door. But finding that a reaction of feelings was beginning to set in against the perpetrators of the massacre, and actuated by motives of self-preservation he retired to his palace.

Shortly after this with a view to make his subjects forget the atrocities of Karbala, and to keep them ignorant of the true nature of affairs—for ignorance of the masses was one of the main-stays of Omyyade rule—he liberated the prisoners, and sent them to Medina.

After his return to Medina, though he lived apparently unmolested, Ali was not quite safe from the intrigues of the enemies of his house. He is believed to have died of poison, administered at the instigation of Walid, the son of Abdul Malik in 95 A. H. He was buried in the grave yard of Baqi beside his uncle, Imam Hasan.

He survived the tragedy of Karbala by 35 years and never ceased mourning throughout that period. He mourned for his father says Jaafar-us-sadiq, his grandson, while he observed fast during the day and kept awake at night. And when the hour of breakfast arrived and food was brought to him, he would say, 'My father was killed hungry, my father was killed thirsty'—and food and water was brought to again and again, till it got saturated with tears then he took out of it a little. This practice continued till he was called to the mercy of God. One day one of his servants protested out of tenderness, saying, 'How long shall you mourn my dear master? Will your

grief never cease ? ' ' Alas ' said he, ' Jacob, the son of Issac, the son of Ibraham, was himself a prophet, and the son of a prophet, and he had twelve sons. The Lord God caused one of them to disappear, and Jacob's hair turned gray on account of mourning, his back became crooked on account of sorrow, and his sight forsook him on account of weeping, while I saw my father and seventeen of my kinsmen massacred, how can my grief abate ? ' Saying this he wept bitterly. The atrocities of Karbala were so indelibly impressed on his mind, that he could not bear to look even at the head of a slaughtered sheep.

In spite of all his sufferings he was no pessimist, and his prayers support this view of his character

His hopefulness.

The very fact that he prayed is of itself a proof of his hopefulness. A hopeless man would not even think of praying ' Blessed be the Lord ' says he in one of his prayers, ' I am not hopeless ' This attitude of mind, is accounted for by the fact, that he had made the will of God his only standard of life

His piety and devotion have won for him the appellation of ' the ornament of the pious ' It is said

His devotion and piety

that when he performed the ceremonial washing before prayer, he used to turn pale, and being questioned as to the cause of this alteration replied, ' Don't you know in Whose Presence I am going to stand up ? ' One day when praying, his house took fire, and several voices cried out, Fire ! Fire ! But he did not feel at all alarmed and continued to pray as if nothing had happened. In the meantime the fire died out, and when he finished praying people said to him, ' Son of the Apostle of God, what thing made you unmindful of the fire ? ' ' The fire of hell ' replied he, So absorbing was his devotion.

Once on a time, Says Ibrahim the, son of Ali, " I accompanied him on a journey to visit the

His tenderness of heart.

Kaaba. His camel was very lazy. The Imam had, in his hand, a stick, which he raised at the beast, from time to time, but did not strike him. " Such was his tenderness of heart.

One day, one of his slaves was climbing up a ladder, while carrying a large copper vessel containing roasted meat for some guests on the top of the house. He had scarcely reached the uppermost round, when he lost hold of the vessel which dropped down causing mortal injury to a child of his master. The accident filled the slave with consternation. But the gentle master thus addressed him, 'I know thou didst not do this intentionally, do not be afraid. I forgive thee and emancipate thee'. Such conduct on such an occasion, is one of the noblest instances of forbearance and generosity, on record

He was very lenient and forgiving. 'One day' says the author of *Sawaiq-i-Muhriqa*, 'somebody abused him. The Imam did not mind what he said.' Thereupon the fellow said, 'You are very careless.' 'I turn away from thee; replied the Imam, 'quoting the verse of the *Qoran*: Use indulgence and enjoin what is just and withdraw from the ignorant' Another instance of his forbearance is thus mentioned by *Qarshi*. A man once told the Imam that such an one spoke ill of him. Thereupon, the Imam asked the informer to accompany him to the evil speaker. The man complied believing that his company was solicited for assistance in case of a quarrel. When they reached the evil speaker, the Imam thus addressed him; "If what you said was true, then may God forgive me, and if false then may He forgive you!" To such a pitch had he carried the cultivation of conscience! *

Having suffered a great deal himself, he had a great regard for those in distress. 'He used to go out at night' says *Abu Hamza-i-Sumali*, 'carrying on his back, a sack full of loaves of bread which he

* Speaking of the righteous, *Ali*, the grandfather of our hero says, 'When any of them is praised he is afraid of what is spoken of him and says, 'I know myself better than others, and my Lord knows me better than myself. O Lord do not call me to account for what they say and make better than they suppose, and forgive me what they do not know.'—*Nihjul-Balegha*

dealt out to the poor. He used to say that secret almsgiving turneth away divine wrath.' The traces of carrying burden were discovered on his back when his sacred body was being washed, after death. 'There were in Medina,' says Abu Ishaq 'many men who lived an easy life, not knowing whence they got their living. When the Imam was no more they learned that they used to receive their rations from him.'

During the lifetime of Abdul Malik * his son Hisham made a pilgrimage to the Kaaba. He tried very much to kiss the celebrated black stone but failed to do so, owing to the presence of the crowd. At length tired of his futile attempts, he sat down chagrined on a chair near the sacred well, called Zamzam, and watched the going and coming of pilgrims, while a company of Syrian nobles stood around him. He was sitting in this mood, when Ali suddenly made his appearance. On the approach of the Imam the crowd made way and he kissed the black stone without difficulty. This incident led one of the Syrians to enquire of Hisham about the venerable person, whom people showed so great respect. Hisham, fearing lest his companions should feel favourably inclined towards the Imam, with affected indifference replied that he did not know who the individual was.

The celebrated poet Abufaras Farazdaq being present was offended at Hisham's pretended ignorance and declaring that he knew the venerable person well, composed an extempore panegyric, of about 30 lines, celebrating the praises of the great Imam.† Thereupon Hisham got so offended with Farazdak that he threw the poet into prison. When the incident was brought to the Imam's notice he sent the poet a present of 12,000 gold pieces, which he refused to take, saying that he had praised the Imam for the sake of God, not for the sake of gold. However, when the Imam said: "We the Ahlulbait (the people of the house of the Prophet) do not

* One of the rulers who succeeded Yazid

† This well-known poem is justly admired for its energetic style, grandeur of expression and truth of sentiment. It generally forms part of Arabic literary course in India and elsewhere.

receive back what we give away," the poet accepted the gift. This anecdote is significant. It informs us of the Imam's bounty and of the respect in which he was held by the Moslems in general, and throws light on the Omyyade policy of keeping the masses ignorant of the rights and privileges of the house of the Prophet.

It has been observed by Imam Jaafar-us-Sadiq, that Ali, the commander of the faithful, never tasted what was forbidden, throughout his life, that when he was given a choice between two things, and found that the more difficult of the two was agreeable to God, he adopted the difficult one; that none, except him, had the strength to worship like the Apostle of God; that when worshiping, he looked like a man detained between Paradise and Hell; that to win divine approbation he emancipated one thousand necks (slaves) out of his personal property, that his own diet and that of his family consisted of olive oil, vinegar, and dates; that his apparel was made of the coarsest material, and if he found the sleeves too long, he cut them short with a pair of scissors, and that none of the Ahlulbait resembled him more than his grandson, Ali, the son of Husain (peace be on them all.)

The following anecdote is an admirable instance of his tenderness of conscience and humility "I saw," says Taoos, "Imam Zaid-ul-abdin praying in the Baitul Haram (the mosque of Kaabah) and weeping." I went to him and said, "Son of the Apostle of God, you have three things to secure you from fear, why do you weep?" "What are those three things?" he enquired. "Firstly," said I, "you are the son of the Lord's Apostle, secondly, your grandsire's intercession, and thirdly, God's mercy." "These do not assure me" replied he. "Firstly, because, on the day of resurrection, God will not enquire about consanguinity, for He says, 'The ties of kindred between them (men) shall cease;'"

secondly, because the Prophet will intercede only for those approved by God, for He hath said, ' And no plea shall they * offer save for whom He pleaseth ' ; thirdly, the Lord hath said, Verily the mercy of God is nigh unto the righteous, * and I do not suppose myself to be of them " Thus we see that in spite of, having a pure conscience and perfect confidence in the grace of God, he never allowed himself to feel too secure,—the true attitude of the pious and lowly in heart. It is owing to this attitude of mind that his prayers abound in expression of fervid earnestness, ardent devotion and sincere humility, to be found, perhaps, nowhere else

As to his learning and wisdom, it has been observed, that he was the most eminent *Faqih* (jurist) of his age. Besides a small collection of short, didactic, poetical pieces, ascribed to him, his sermons preached on different occasions and his prayers, bear testimony to his deep knowledge of human nature, morals and theology. His speech in Damascus, in utter disregard of Yazid's threats, is a good specimen of his oratorical powers, and affords an unquestionable proof of his indomitable courage and presence of mind. " Such souls when they appear", says Emerson " are the Imperial Guard of Virtue, the perpetual reserve, the dictators of fortune. One needs not praise their courage,—they are the heart and soul of nature."

These, detached anecdotes do not aim at presenting a perfect biographical sketch, for, it may be said, that after the tragedy of Kerbala, the Imam's outward life had not in it, many events. Their sole object is to enable the reader to get, as complete a view as possible, of his excellent character. Of course in the prayers themselves, we may find, a pretty complete " Spiritual " biography of our hero.

* A verse from the Quoran

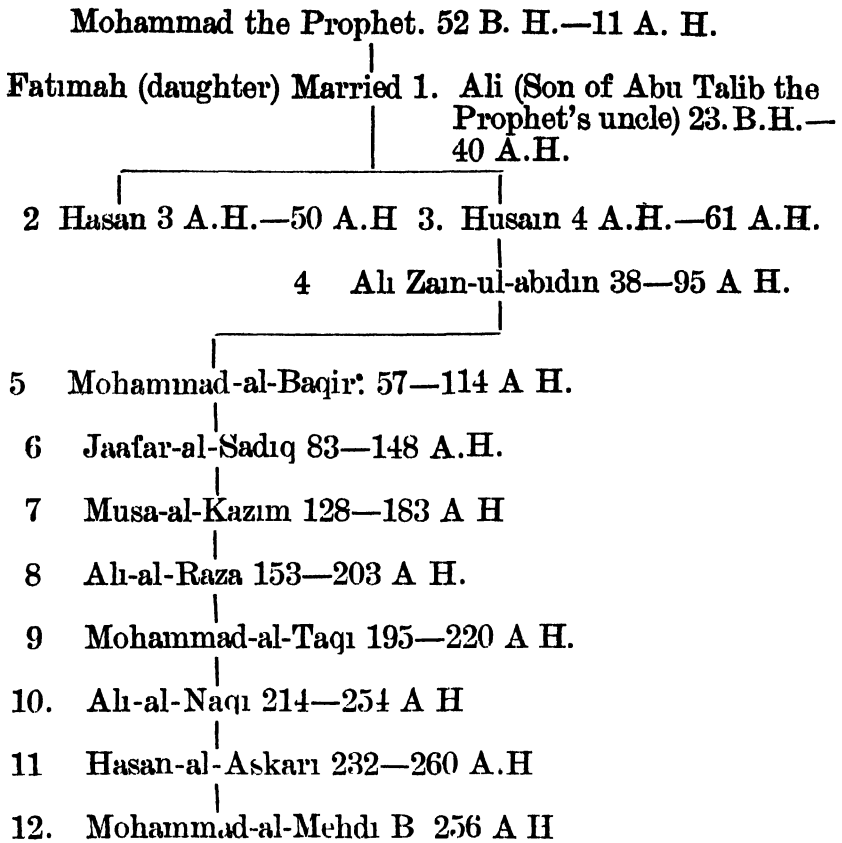
If suffering can make a man advance towards moral perfection, as has been the experience of some of the most eminent sages, * then, certainly, he was one of the most perfect of men; for, history shows that his share of suffering and sorrow, was superlatively abundant. But let it be borne in mind, that man's innocency is not to be condemned by afflictions.

To conclude, his virtue and piety, his forbearance and charity, his forgiveness and generosity, his tenderness of heart and conscience, his fortitude and presence of mind in adversity, and above all, his hopefulness and humility are worthy of every man's contemplation and imitation. "It is a long way from Karbala to Calvary," says Mathew Arnold, "but the sufferers of Karbala hold aloft to the eyes of millions of our race the lessons loved by the sufferer of Calvary." For he said "Learn of me I am mild and lowly of heart, and ye shall find rest unto your souls." The venerable subject of this sketch was one of the chief sufferers of Kerbala May God give us grace to follow in his footsteps, for the sake of Mohammad and his Al (family) (peace be on them). Amen.

* Of sufferings and pains cometh help, for it is not possible by any other way to be rided for our inequity—Plato

He that hath suffered in the flesh ceased from sin—Peter

It is good for me that I have been afflicted, for before that I went stray -David (2)
Suffering is no disgrace to a righteous man.-Ali I have learned more of God, and of myself, by one week's suffering than by all the prosperity of a long lifetime—B P Hall.

The geneological table referred to in the introduction.

The Shiahs believe that their twelfth Imam (peace be on him) is alive, that he disappeared in 328 A H and will reappear when the word approaches its end, and fill the earth with justice and equity.....“ The Shiahs believe that like a Prophet an Imam is also specially gifted by divine grace and is like the Prophet innocent and free from errors and sinsFrom Ali down to Al Mehdi, the twelve holy persons are all called Imams and are all considered to be sinless The Shiahs too like the Sunnis, believe in the Holy Quoran and in Mohammad as the Prophet, but they believe in the twelve Imams as the only true representatives of God and the Prophet. These twelve Imams with the Prophet and his daughter are collectively styled Ahlulbait “the people of the House.” Commentaries on the Qouran as written or given out by these Imams, and Hadith as collected or described by

them are alone acknowledged and no religious information coming from any other sources are accepted.....The spiritual teachings of the Shiahism, chiefly consist in freeing the student from all impurities of thought and action, promoting holiness by communion with God through prayers, charity and acts of virtue, and last, though not the least, in promoting spiritual love with the Ahlulbait, "people of the House" the latter are the only models to copy and follow. The example of Husayn (Husain) the martyr, who for the sake of truth suffered the most cruel persecution and death along with his children (Zain-ul-Abdin alone surviving) and cousins and friends in Karbala, stands prominent in the hearts of the Shiahs. Meetings are held and recitations are made describing how Husayn (Husain) and his alhes in Karbala suffered in the name of truth. The result is that the Shiah, being all love and purity, is harmonised without any other effort and realises the Oneness (the Unity of God) rather imperceptibly"—Islam, by Mohammad Sarfaraz Husain Qari, Calcutta

صَلَاةُ كَامِلَةٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تحت امانة محمد جواد صدر المطبع

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا كَانَ عَلَى النَّبِيِّ مِنْ حِجَابٍ إِذَا قَالَ لِلنَّاسِ قَدْ بَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ ثُمَّ قَالَ لَهُمْ عَلِيمٌ

عَلَيْهِمْ نَقَالَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الْأَوَّلِ بِأَوَّلٍ كَانَ مَبْلُءٌ وَالْخَيْرِ بِأَخَيْرٍ لَيَكُونُ
بِعَيْنِهِ مَنْ تَصَرَّفَ عَنْ رُؤْيَيْهِ أَهْوَ النَّاسِ ظَاهِرِينَ وَعَجَزَتْ
عَنْ نُسَيْهِ أَوْهَامُ الْوَاصِفِينَ ابْتَدَأَ بِقُدْرَتِهِ الْخَلْقَ ابْتِدَاءً
وَأَخَّرَهُمْ عَلَى مَشِيئَتِهِ أَخِيرًا عَالِمًا سَلَبَ بِهِمْ طَبَقَ نَقِيبٍ
إِرَادَتِهِ وَبَعَثَهُمْ فِي سَبِيلِ حُبَّتِهِ لَا يَمْلِكُونَ تَأْخِيرًا عَمَّا
قَدَّمَ لَهُمْ إِلَيْهِ وَلَا يَسْتَطِيعُونَ تَقْصِيرًا إِلَى مَا أَخَّرَهُمْ عَنْهُ
وَجَعَلَ لِكُلِّ رُوحٍ مِنْهُمْ تَوَاتُ مَعْلُومًا مَقْشُورًا مِنْ رِزْقِهِ
لَا يَمْنَعُ مِنْ زَادِهِ تَأْقِصُ وَلَا يُبِيدُ مِنْ نَقْصٍ مِنْهُ عَزَائِدُ
نَمْضَرَبَ لَهُ فِي الْحَيَاةِ أَجَلًا مَوْثُوتًا وَنَصَبَ لَهُ أَمَدًا
نَحْدُودًا يَنْحَطُّ إِلَيْهِ بِأَيِّامٍ مَعْمُورَةٍ وَيَرْهَقُهُ بِأَعْوَامٍ
دَهْرٍ حَتَّى إِذَا بَلَغَ أَقْصَى أَشْرَافِهِ وَاسْتَوْعَبَ حَسَابَ عَمَلِهِ قَبَضَهُ إِلَى
سَانِدَتِهِ إِلَيْهِ مِنْ مَوْفُورٍ ثَوَابٍ أَوْ مَحْدُودٍ عِقَابٍ لِيَجْزِيَ
الَّذِينَ آسَأُوا بِأَعْمَالِهِمْ لِيَجْزِيَ الَّذِينَ أَحْتَسَبُوا بِالْأَخْسَى عَدْلًا مِنْهُ

1 He praiseth and glorifieth the Lord before beginning to pray.

In the name of God the compassionate the merciful

All praise is due to God the first before whom there was no first and the last after whom there shall be no last

The eyes of those who see fall short of seeing Him; and the imaginations of those who praise (Him) are incompetent to describe Him

He created every creature through His power and designed them according to His will; then made them walk the path of His intention and urged them to move in the path of His love

They have no power to delay that towards which He hath caused them to hasten, nor are they able to advance towards that which He hath withheld from them

And He hath ordained for every soul of them a definite amount of subsistence out of the nourishment (which He hath provided). There can be no decrease of him whom He hath increased, and no increase of him whom He hath decreased

Then, He ordained for him, in respect to life, a definite duration, and fixed for him a defined limit, towards which he paces through the days of his life, and overtakes it in the years of his existence

And when he has arrived at its furthest extremity and has fulfilled the allotted period of his life, He (the Lord) taketh him away to the object of His invitation; which is either abundant reward or threatened punishment. in order to requite them that did wrong, according to what they did; and recompense those who acted righteously, by way of equity on His part

تَقَدَّسَتْ أَسْمَاؤُهُ وَتَظَاهَرَتْ الْأَوْدَةُ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ
لَيَسْأَلُونَهُ وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ حَبَّبَ عَنْ عِبَادِهِ مَعْرِفَةً
حَمْدَهُ عَلَى مَا أَبْلَاهُمْ مِنْ مِثْلِهِ الْمُتَتَابِعَةُ وَأَسْبَغَ
عَلَيْهِمْ مِنْ نِعَمِهِ الْمُتَظَاهِرَةُ لَتَصَرَّفُوا فِي مِثْلِهِ فَلَمْ
يَحْمَدُوهُ وَتَوَسَّعُوا فِي رِزْقِهِ فَلَمْ يَشْكُرُوهُ وَلَوْ كَانُوا
كَذَلِكَ لَخَرَجُوا مِنْ حُدُودِ الْإِنْسَانِيَّةِ إِلَى حَدِّ
الْبَهِيمِيَّةِ فَكَانُوا كَمَا وَصَفَ فِي مُحْكَمِ كِتَابِهِ إِنَّ
هُمْ إِلَّا كَالْإِنْعَامِ رَبُّهُمْ أَضَلَّ سَبِيلَهُ وَالْحَمْدُ
لِلَّهِ عَلَى مَا عَرَّفَنَا مِنْ نَفْسِهِ وَأَلْهَمَنَا مِنْ شُكْرِهِ وَفَتَّمْ
لَنَا مِنْ أَبْوَابِ الْعِلْمِ بِرُبُوبِيَّتِهِ وَدَلَّنَا عَلَيْهِ مِنَ الْإِخْلَاصِ
لَهُ فِي تَوْحِيدِهِ وَجَبَّبَنَا مِنَ الْإِلْحَادِ وَالشُّكِّ فِي أَمْرِهِ
حَمْدًا نَعْتَرِبُ بِهِ فِيمَنْ حَمْدُهُ مِنْ خَلْقِهِ وَتُسَبِّحُ بِهِ
مَنْ سَبَقَ إِلَى رِضَاهِ وَعَفْوِهِ حَمْدًا يُضِيئُ لَنَا بِهِ ظُلُمَاتِ
الْبُزْمَانِ وَيُكْهِلُ عَلَيْنَا بِهِ سَبِيلَ الْبُعْثِ وَيُشِيرُ بِهِ
مَنَازِلَنَا عِنْدَ مَوَاقِفِ الْأَشْهَادِ يَوْمَ تُجْزَى كُلُّ نَفْسٍ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ يَوْمَ لَا يُغْنِي
مَوْلَا عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ

Holy are His names and continual are His blessing! "He is not questioned about what He doeth, while others are questioned¹."

And all praise is due to god, who, had He withheld from His creatures the knowledge of gratitude due to Him for what He conferred upon them of His successive blessings, and completed for them of His continual favours, they would certainly have enjoyed His blessings without ever praising Him, and would have prospered in His gifts without ever thanking Him.

And were they to be such, they would certainly have gone below the limits of humanity to brutishness, and should, therefore, have been as He hath described in His Mighty Book, "They are like the brutes: yea, they go more astray²."

And praise be to God for what He has taught us of Himself, and inspired us with gratitude to Him, and opened for us the doors of the knowledge of His Godhead, and directed us to be sincere in believing in his Unity, and restrained us from rebelling against and entertaining doubts for His Commands:

(We offer) praise whereby we may live among those of His creatures who praise Him, and whereby we may surpass him who seeks to win His approbation and pardon—

A praise whereby He may enlighten for us the darkness of the interval between death and Doomsday, and make resurrection easy for us ;

And whereby He may exalt our positions at the appearance of witnesses, on the day on which every soul shall be rewarded according to what it hath earned, and they shall not be dealt with unjustly³—the day wherein no friend shall ward off anything from a friend, nor shall they be helped⁴.

1. The Quran, chap 21, verse 22.

2. The Quran, chap 25, verse 40.

3. The Quran, chap 45, verse 30.

4. The Quran, chap 44, verse 41.

حَمْدًا يُرْتَفَعُ مِنْهَا إِلَى أَعْلَى عِلِّيِّينَ فِي كِتَابٍ مَرْقُومٍ
 يَشْهَدُهُ الْمَقَرَّبُونَ حَمْدًا تُقَرَّبُ بِهِ عِيُونُنَا إِذَا بَرَقَتْ
 الْأَنْصَارُ وَتَبَيَّضُ بِهِ وَجُوهُنَا إِذَا اسْوَدَّتِ الْبَشَائِرُ حَمْدًا
 تُعْتَقُ بِهِ مِنَ الْيُمِينِ نَارِيَهُ إِلَى كَرْنِ جَوَارِيهِ حَمْدًا تُرْجِمُهُ
 مَلَائِكَتُهُ الْمُتَقَرَّبِينَ وَنُصْرًا مَرِبَ بِهِ أَنْبِيَاءُ الْمُرْسَلِينَ فِي
 دَارِ الْقَامَةِ الَّتِي لَا تَزُولُ وَتَحِلُّ كَرَامَتِهِ الْإِنِّي لَا تَحُولُ
 وَالْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ لَنَا عَارِسَ الْخَلْقِ وَأَجْرَى عَلَيْنَا
 طَيِّبَاتِ الرِّزْقِ وَجَعَلَ لَنَا الْفَضِيلَةَ بِالْمُلْكَةِ عَلَى جَمِيعِ الْخَلْقِ
 فَكُلُّ خَلْقٍ فِيهِ مُنْقَادَةٌ لَنَا بِقُدْرَتِهِ وَصَارُوهُ إِلَى طَاعَتِنَا بِعِزَّتِهِ
 وَالْحَمْدُ لِلَّهِ الَّذِي أَغْلَقَ عَنَّا بَابَ الْحَاجَةِ إِلَّا إِلَيْهِ فَكَيْفَ يُطِيقُ
 حَمْدَهُ أَمَّتِي تُؤَدِّي شُكْرَهُ لَأَمَّتِي هَ وَالْحَمْدُ لِلَّهِ الَّذِي
 رَكَّبَ فِيْنَا الْإِلَهَ الْبَسِيطَ وَجَعَلَ لَنَا دَوَاتِ الْقَبْضِ وَتَعْنًا بِأَرْوَاحِ
 الْحَيَوَةِ وَأَثَبَتْ فِيْنَا جَوَارِحَ الْأَعْمَالِ وَغَدَّاتِ طَيِّبَاتِ
 الرِّزْقِ وَأَعْنَانَا بِفَضْلِهِ وَأَقْنَانَا بِمَنْعِهِ ثُمَّ أَمَرَنَا بِاخْتِيارِ
 طَاعَتِنَا وَنَهَانَا لِيَبْتَلِيَ شُكْرَنَا فَنَأْتِيَ عَنْ طَرِيقِ أَمْرِهِ
 وَنَكْبِنَا سُنُونَ رَحْمَةٍ فَلَمْ يَبْتَدِرْنَا بِعُقُوبَتِهِ وَلَمْ
 يَعْاجِلْنَا بِنِقْمَتِهِ بَلْ تَأَنَّنَا بِرَحْمَتِهِ تَكْرُمًا وَاتَّقَرَّ
 مَرَاغَتَنَا بِرَأْمَتِهِ جَلَامًا هَ وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّنَا عَلَى التَّوْبَةِ

(We offer) praise that rises from† us towards the Aala El-lee-yeen (High Heaven, mentioned) in the written Book, witnessed by those nigh to God.⁵

A praise whereby our eyes may grow cool when the sight of others is dazzled, and whereby our faces may become bright when the countenances of others are darkened.

A praise whereby we may be freed from the painful fire of God and led towards His glorious neighbourhood

A praise whereby we may move to pity the angels nigh to Him and whereby we may be joined to His Apostles, in the abode of permanence that shall not vanish, and His place of honour which shall not change

And praise be to God who chose for us beauties of physique, and poured forth for us purity of sustenance, and gave us excellence on account of dominion over all creation; so all his creatures are obedient to us through His Power, and moving towards our service through His Glory

And praise be to God who arranged in us organs of expansion, and provided for us organs of contraction, and endowed us with various tendencies of life, and gave to us active limbs, and fed us on wholesome sustenance, and made us independent by His Grace, and gave us wealth through His Kindness

Then He gave commands unto us in order that He may try our obedience and prohibited us in order that He might test our gratitude

And we deviated from the path of His command; and rebelled against His prohibitions, but He did neither hurry us to punishment, nor hasten us to retribution

Nay—He delayed us with merciful regard, and waited our return (to obedience) with gracious forbearance.

And praise be to God who directed us to repentance,

† This is the translation if the text reads *minna*, but if it read *Bena* the rendering will be:—we offer praise that would exalt us to the Aala-El-lee-yeen, etc

الَّتِي لَمْ نَعِدْهَا إِلَّا مِنَ الْإِيمَانِ فَضْلُهُ فَلَوْ لَمْ نَعْتَدِ دُورَ مَنْ فَضْلُهُ إِلَّا بِهَا
لَقَدْ حَسَنَ بَلَاؤُهُ عِنْدَنَا وَجَلَّ إِحْسَانُ إِلَيْنَا وَجَسَمُ
فَضْلِهِ عَلَيْنَا فَمَا هَكَذَا كَانَتْ سُنَّتُهُ فِي التَّوْبَةِ لِمَنْ
كَانَ قَبْلَنَا لَقَدْ وَضَعْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَلَمْ نَكِلْفُنَا
يَكْلِفُنَا إِلَّا أَوْسَعًا وَلَمْ نَجْزِئْنَا إِلَّا يُسْرًا وَلَمْ يَدْعُ أَحَدٌ مِنَّا حُجَّةً
وَلَا عُدْلًا فَالْهَالِكُ مِثْلُ مَنْ هَلَكَ عَلَيْهِ وَالسَّعِيدُ مِثْلُ مَنْ
رَغِبَ إِلَيْهِ وَالْحَمْدُ لِلَّهِ بِكُلِّ مَا حَيَّدَ بِهِ آدَنَى مَلَكٍ كَتَبَ
إِلَيْهِ وَآكْرَمَ خَلْقَتِهِ عَلَيْهِ وَأَرْضَى حَامِدٍ بِهِ لَدَيْهِ حَمْدًا
يَفْضُلُ سَائِرَ الْحَمْدِ لَفَضْلِ رَبَّنَا عَلَى جَمِيعِ خَلْقِهِ ثُمَّ لَهُ الْحَمْدُ
مَكَانَ كُلِّ نِعْمَةٍ كُنَّا عَلَيْهَا وَعَلَى جَمِيعِ عِبَادِهِ الْمَاضِينَ
وَالْبَاقِينَ عَدَمًا مَا أَحَاطَ بِهِ عِلْمُهُ مِنْ جَمِيعِ الْأَشْيَاءِ وَمَكَانَ
كُلِّ وَاحِدَةٍ مِنْهَا عَدَدُهَا أَضْعَافًا مَضَاعِفَةً أَبَدًا سَرْمَدًا إِلَى
يَوْمِ الْقِيَامَةِ حَمْدُ الْأَمْتِ إِلَى الْحَدِّ وَلَا حِسَابَ لِعَدَدِهِ وَلَا مَبْلَغَ لِعَاقِبَتِهِ
وَلَا انْقِطَاعَ لِإِمْدِهِ حَمْدًا يَكُونُ وَصْلَةً إِلَى طَاعَتِهِ وَعَهْوِهِ وَ
سَبِيلًا إِلَى رِضْوَانِهِ وَذَرِيعَةً إِلَى مَغْفِرَتِهِ وَطَرِيقًا إِلَى جَنَّتِهِ وَ
خَفِيرًا مِنْ نِقْمَتِهِ وَأَمْنًا مِنْ غَضَبِهِ وَظَهْرًا عَلَى طَاعَتِهِ وَحَاجِرًا
عَنْ مَعْصِيَتِهِ وَعَوْنًا عَلَى تَأْدِيبِهِ حَقِّهِ وَوَظَائِفِهِ حَمْدًا أَسْعَدَ بِهِ فِي
السَّعَادَةِ مِنْ أَوْلِيَائِهِ وَنَصْرًا بِهِ فِي نَظْمِ لِسْتَهْدَاءِ بِسُوءِ عُدَائِهِ
إِنَّهُ وَبِخَسِيْدِهِ

which we could never have obtained except through His Grace ; so that if we were not to reckon His benevolence except this one, verily, His favours to us would have been praise worthy, and His goodness to us would have been magnificent for, such was not His practise, in the case of repentance, with those who were before us.

Verily He lifted off from us what we had no power to bear ; He did not place duties upon us beyond our power ; and gave us easy employment, and did not leave any of us either ground or excuse (for neglecting them)

So the wicked among us was destroyed against His wish, and the righteous among us inclined towards Him

And praise be to God with all that (the attributes) with which He is praised by the angels who are very near to Him, the most honourable of His creatures in His sight, and of those who adore Him the most approved by Him—a praise that excels all praise like the excellence of our Lord over all His creatures ;

Then praise be to Him for every one of His favours on us and on all His servants past and present, which are equal in number to that which His knowledge compasseth of all things.

And for every favour let the number of praise be doubled and multiplied several times perpetually, unceasingly, till the day of resurrection,—A praise having no end to its existence, no reckoning for its numbers, no limit to its extremity and no period to its duration,—

A praise which may be a means of connection between our service to Him and His pardon, a cause of His approbation, an intercession for His forgiveness, a path to His paradise, a protection from his chastisement, a security from His wrath, an aid in His service, a restraint from His disobedience and an assistance in repaying our dues and obligations to Him,—

A praise whereby we may be happy among His righteous friends, and may become of the number of martyrs to the sword of His enemies.

Verily He is the most praise-worthy Lord !

كَانَ مِنْ عِلَّةِ الشَّيْءِ لَا هَذَا الْحَمْدُ فِي الصَّلَاةِ وَالصَّلَاةُ عَلَى النَّبِيِّ وَاللَّهُ
 وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِحَسَنَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دُونَ
 الْأَسْمَاءِ لِصَبِيهِ وَالْقُرُونِ السَّالِفَةِ بِقُدْرَتِهِ الَّتِي لَا تُعْجَرُ عَنْ
 شَيْءٍ وَلَمَّا عَظُمَ وَلَا يَفُوتُهَا شَيْءٌ وَإِنْ لَطَفَ مُخْتَمِرًا عَلَى جَمِيعٍ
 مَنْ ذَرَعَهُ وَجَعَلْنَا شُهَدَاءَهُ عَلَى مَنْ حَجَدَ وَكَثَرَتْ أَمْنِيَّتُهُ عَلَى مَنْ قَلَّ
 اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَمِينِكَ عَلَى وَحْيِكَ تَجْيِيبَكَ
 مِنْ خَلْقِكَ وَصِفَتِكَ مِنْ عِبَادِكَ إِمَامِ الرَّحْمَةِ وَقَائِدِ الْخَيْرِ
 وَمِفْتَاحِ الْبَرَكَةِ كَمَا نَصَبَ لِأَمْرِكَ نَفْسَهُ وَعَرَّضَ فَيْكَ لِلْمَكْرُوهِ
 بَدَنَهُ وَكَاشَفَ فِي الدُّعَاءِ إِلَيْكَ حَامَتَهُ وَحَارَبَ فِي رِضَاكَ
 أَسْرَتَهُ وَقَطَعَ فِي أَحْيَاءِ دِينِكَ رَجْمَهُ وَاقْصَى الْأَذَنَيْنِ عَلَى
 مَجُودِهِمْ وَكُتِبَ الْأَقْصَيْنِ عَلَى اسْتِجَابَتِهِمْ لَكَ وَوَالَى فَيْكَ
 الْأَبْعَدَيْنِ وَعَادَى فَيْكَ الْأَقْرَبَيْنِ وَأَدَّابَ نَفْسَهُ فِي تَبْلِيغِ رِسَالِكَ
 وَاتَّبَعَهَا بِالدُّعَاءِ إِلَى مِلَّتِكَ وَشَفَعَهَا بِالنُّصْحِ لِأَهْلِ دَعْوَتِكَ وَهَاجَرَ إِلَى
 بِلَادِ الْغُرَبَاءِ وَخَلَّ السَّأْيَ عَنْ مَوْطِنِ رَحْلِهِ وَمَوْضِعِ رَجُلِهِ وَمَسْقَطِ
 رَأْسِهِ وَمَانِسِ نَفْسِهِ إِرَادَةً مِنْهُ لَا غَرَارَ فِي دِينِكَ وَاسْتِصَارَةً عَلَى أَهْلِ
 الْكُفْرِ بِكَ حَتَّى اسْتَبْلَلَكَ مَا حَاطَ فِي خَدَائِكَ وَاسْتَنْمَلَكَ مَا دَبَّرَ فِي
 أَوَّلِيَامِكَ فَهَذَا إِلَيْهِمْ مُسْتَقِيمًا بِعَوْنِكَ وَمُتَقَوِّيًا عَلَى ضَعْفِهِ بِصُرُوكَ

2 After Divine praise, he invoketh blessings on the Apostle of God.

And praise be to God, who favoured us with ~~Mohammed~~—may the Lord bless him and his Al (family)—in preference to the past nations and bygone tribes, with His power which fails in nothing though great, and nothing escapes Him howsoever small it be

—So He created us last of all His creatures, and made us witnesses against those who denied Him; and out of His grace multiplied us over those that were few.

Therefore, bless O Lord Mohammed and his Al, the trustee of Thy message, the elect of Thy creatures, the chosen one of Thy servants the harbinger of mercy, the precursor of goodness, the key of blessing,—as he exerted himself for Thy purpose; and exposed for Thy sake, his body to pain, and made enemies of his kindred in calling (them) towards Thee, and fought for Thy approbation against his tribe; and cut himself off from the ties of blood for the purpose of reviving Thy religion; and drove away those that were near, on account of their denial of Thee; and brought near the remote because of their submission to Thee: for Thy sake he made friends with the distant, and grew hostile to those that were nigh.

He let himself suffer in proclaiming Thy message, and exerted himself in inviting others to Thy religion, and employed himself in advising those worthy of Thy call.

He migrated to a strange country; a land distant from the place of his abode, the ground trodden by his feet, the place of his birth and the place loved by his soul; intending, thereby, the exaltation of Thy religion, and seeking assistance against those denying Thee till what he designed concerning Thy enemies was accomplished for him, and what he planned for his friends was also achieved.

Then, he rose against them, seeking victory with Thy assistance; and strengthened, in his weakness, by Thy help;

فَقَرَأَ مُرْنِي عَنِّي يَا رَحِيمٌ وَحَمْدٌ عَلَيْهِمْ فِي الْجَمْعَةِ قَرَأَ فِيهِ
حَتَّى تَطَهَّرَ أَمْرُكَ وَعَلَتْ كِسْفُكَ وَتَوَكَّرَ الشُّرُكُونَ
أَللَّهُمَّ فَإِنَّهُ بِمَا كَدَحَ فِيكَ إِلَى الدَّرَجَةِ الْعُلْيَا مِنْ
جَنَّتِكَ حَتَّى لَا يَسَاوِيَ فِي مَنَازِلِهِ وَلَا يَكَا فَنَاءُ فِي
مَرْتَبَةٍ وَلَا يُوَازِيهِ لَكَ يَا مَلِكُ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ
وَعَرِفُهُ فِي أَهْلِهِ الظَّاهِرِينَ وَأَمَّتِهِ الْمُؤْمِنِينَ مِنْ
حَسَنِ الشَّقَاعَةِ أَجَلَ مَا وَعَدْتَهُ يَا نَافِذَ الْعِدَّةِ يَا
وَائِي الْقَوْلِ يَا مُبْدِيَ السَّيِّئَاتِ بِأَضْعَافِهَا لِمَنْ سَأَلَكَ
ذُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ

and gave them battle in the heart of their homes, and overwhelmed them in the midst of their adobe: till Thy command was published and Thy word was exalted; to the chagrin of idolaters.

Therefore, exalt him O Lord, for his exertions in Thy cause, to the highest rank in Thy paradise; till his position may not be equalled and his standing may not be matched and no angel nigh to Thee, and no apostle sent by Thee, may equal him in Thy sight!

And distinguish him for the sacred members of his house and his true-believing followers, with (office of) effective intercession greater than what Thou hast promised, O Performer to promises! O Keeper of (Thy) word! O Changer of evil, with multiples of it, into good!

Verily 'Thou art magnificently kind, and Thou art the
the Bountiful

وَالَّذِينَ يَدْعُونَكَ إِلَىٰ طَاعَةِ اللَّهِ وَتَدْعُ إِلَىٰ طَاعَةِ اللَّهِ وَتَدْعُ إِلَىٰ طَاعَةِ اللَّهِ وَتَدْعُ إِلَىٰ طَاعَةِ اللَّهِ

اللَّهُمَّ وَحَلَّةُ عَرْشِكَ الَّذِينَ لَا يَفْتَرُونَ مِنْ تَسْبِيحِكَ
 وَلَا يَتَأْمُونَ مِنْ تَقْدِيرِكَ وَلَا يَتَقَبَّلُونَ مِنْ عِبَادَتِكَ
 وَلَا يُؤْنِسُونَ التَّصَدِّقَ عَلَىٰ أَمْرِكَ وَلَا يَقْنُقُونَ عَنْ
 أَوْلِيَكَ إِلَيْكَ وَإِسْرَافِيلُ صَاحِبُ الصُّوَرِ الشَّخِصُ الَّذِي
 يَنْظُرُ مِنْكَ الْأُذُنَ وَحُلُولُ الْأَمْرِ قَبْلَتَهُ بِالْفَتْحَةِ مَرَّ عَلَىٰ رِجَالِ
 الْقُبُورِ وَمِيكَائِيلُ دُوالِجَاهُ عِنْدَكَ وَالْمَلَكُ الْوَقْعُ مِنْ طَاعَتِكَ
 وَجَبْرِئِيلُ الْأَمِينُ عَلَىٰ وَحْيِكَ الْمُطَّلَعُ فِي أَهْلِ سَمَوَاتِكَ
 الْمَلِكُ لَدَيْكَ الْمُقَرَّبُ عِنْدَكَ وَالرُّوحُ الَّذِي
 عَلَىٰ مَلَأِكَةِ الْحُجُبِ وَالرُّوحُ الَّذِي هُوَ مِنْ أَمْرِكَ
 فَصَلِّ عَلَيْهِمْ وَ عَلَىٰ الْمَلَائِكَةِ الَّذِينَ مِنْ دُولِهِمْ
 مِنْ سُكَّانِ سَمَوَاتِكَ وَأَهْلِ الْأَمَانَةِ عَلَىٰ رِسَالَاتِكَ
 وَالَّذِينَ لَا تَدْخُلُهُمْ سَأْمَةٌ مِنْ دُؤُوبٍ وَلَا أَعْيَاءُ
 مِنْ نُغُوبٍ وَلَا فُتُورٌ وَلَا تَشْغَلُهُمْ عَنْ تَسْبِيحِكَ
 السَّهَوَاتُ وَلَا يَقْطَعُهُمْ عَنْ تَعْظِيمِكَ سَهُوُ الْغَفْلَاتِ
 الْحُشْمُ الْأَبْصَارِ فَلَا يَرُومُونَ النَّهْرَ إِلَيْكَ الْتَوَائِسُ
 الْأَذْفَانِ الَّذِينَ قَدْ كَالَتْ رَغْبَتُهُمْ فِيمَا لَدَيْكَ

3. An invocation of blessings on the Bearers of the Throne, and on every angel honoured with Divine nearness.

O Lord! And the Bearers of Thy Aarsh (Throne) who never grow lazy in extolling Thy name, and are never tired of remembering Thy Holiness, and never grow weary of adoring Thee, and do not prefer default to earnest effort in (obedience to) Thy command, and never fail to have intense love for Thee.

And Israfil, the Trumpeter, the vigilant, who is waiting for Thy permission and order, to warn with the blast, the dead who are lying in the tombs: *

And Michael, the Honourable in Thy sight, and the Holder of lofty rank in Thy service:

And Gabriel, the Trustee of Thy message, who is obeyed among the residents of Thy heavens, is respectable in Thy sight and is Nigh to Thee.

And the Ruh (spirit) (set in command) over Angels of the curtains:

And the Ruh (spirit) (proceeding) from Thy command:

Therefore, let Thy blessings descend on them, and besides them on angels who are the inhabitants of Thy heavens and trusted with Thy errands;

Those whom no blame affects on account of lassitude, no fatigue on account of toil and no indolence; neither do the appetites engage them away from hallowing Thy name, nor does forgetfulness of negligence prevent them from glorifying Thee.

Their eyes are bent downwards, so they do not direct their sight towards Thee; their chins are lowered:

Those whose liking for what is with Thee hath existed

* Lit. pawned to the tombs.

الْمُسْتَهْزِئُونَ بِذِكْرِ الْآيَاتِ وَ الْمُتَوَاضِعُونَ
دُونَ عَظَمَتِكَ وَ جَلَالِ كِبَرِيَّاتِكَ وَ الَّذِينَ
يَقُولُونَ إِذَا نَظَرُوا إِلَى جَهَنَّمَ تَوَفَّرَ عَلَى أَهْلِ
مَعْصِيَتِكَ سُبْحَانَكَ مَا عَبْدُكَ حَقَّ عِبَادَتِكَ فَصَلِّ
عَلَيْهِمْ وَ عَلَى الرُّوحَانِيِّينَ مِنْ مَلَائِكَتِكَ وَ أَهْلِ الرُّفْعَةِ
عِنْدَكَ وَ حَمَلِ الْغَيْبِ إِلَى رُسُلِكَ وَ الْمُؤْمِنِينَ عَلَى وَحْيِكَ
وَ قَبَائِلِ الْمَلَائِكَةِ الَّذِينَ اخْتَصَصْتَهُمْ لِنَفْسِكَ وَ أَغْنَيْتَهُمْ عَنِ
الطَّعَامِ وَ الشَّرَابِ بِتَقْدِيرِكَ وَ أَسْكَنْتَهُمْ بُطُونَ أَطْبَاقِ سَمَواتِكَ
وَ الَّذِينَ عَلَى أَرْجَائِهَا إِذَا نَزَلَ الْأَمْرُ بِتَمَامِ قَوْلِكَ
وَ خُزَّانِ الْمَطَرِ وَ زَوَاجِرِ السَّحَابِ وَ الَّذِينَ
يَصَوِّتُ زَجْرُهُ يُسْمَعُ زَجْلُ الرُّعُودِ وَإِذَا سَبَحْتَ
بِهِ خَفِيفَةُ السَّحَابِ التَّمَعْتُ صَوَائِقُ الْبُرُوقِ
وَ مُشِيعِي الشَّلَجِ وَ الْبَرْدِ وَ الْهَابِطِينَ مَعَ قَطْرِ
الْمَطَرِ إِذَا نَزَلَ وَ الْقَوَائِمِ عَلَى خَزَائِنِ الرِّيحِ وَ
الْمُؤَكِّلِينَ بِالْجِبَالِ فَلَا تَشْرُؤُ وَ الَّذِينَ عَرَفْتَهُمْ
مَشَاقِيلَ الْيَسَاءِ وَ كَيْلَ مَا تَحْبُوبِهِ لَوَاعِجِ
الْأَمْطَارِ وَ عَوَاجِجِهَا وَ رُسُلِكَ مِنَ الْمَلَائِكَةِ إِلَى أَهْلِ الْأَرْضِ
يَهْكُرُونَ مَا يَنْزِلُ مِنَ الْبَلَاءِ وَ يُحِبُّونَ الرِّيحَ

for a long time; who are ambitious to remember Thy favours; who humble themselves in the presence of Thy Greatness and Glory of Thy Majesty:

Those, who, when they see Hell, flaming for the disobedient, say, "Holiness to Thee! we did not worship Thee as Thou didst deserve to be adored."

Therefore, bless them; and the Ruhani-eent† from among, Thy angels; and the deservers of nearness in Thy sight; and the carriers of tidings of the unseen to Thy apostles, and entrusted with Thy message:

And (bless) the hosts of angels, whom Thou hast appointed for Thyself, and made independent of food and drink by (making them remember) Thy holiness; and hast established them within the apartments of Thy heavens:

And (bless) those waiting at its confines, when Thy command descends for the fulfilment of Thy promise:

And (bless) the keepers of the stores of rain; and the drivers of clouds:

And him, at whose angry rebuke are heard peals of thunder, when the storm-clouds move with their deadly lightning flashes:

And (bless) the companions of snow and hail; and those who descend with the drops of rain when it cometh down:

And (bless) those in control of the supplies of winds; and those posted on mountains, that never quit their places:

And (bless) those whom Thou hast told of the quantities of water, and the measure of what is brought down, by heavy rains:

And (bless) the angels, who are Thy messengers (to the inhabitants of the earth) of evil calamities, that are to come down; and of agreeable prosperity:

† Name of an order of angels.

وَالسَّقَرَةَ الْكَرَامَ الْبَرْدَةَ وَالْحَفْظَةَ الْكَرَامَ الْكَلْبَيْنِ وَمَلَائِكَ الْمَوْتِ
وَأَعْوَانِهِ وَمُنْكَرٌ وَنَكِيرٌ وَرُومَانٌ قَتَانِ الْقُبُورِ وَالطَّالِفَيْنِ
يَا بَيْتَ الْمَعْمُورِ وَمَلَائِكَ وَالْحَزَنَةِ وَرِضْوَانِ وَسَدَنَةِ الْجَنَانِ
وَالَّذِينَ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ وَ
الَّذِينَ يَقُولُونَ سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ
وَالزَّيَّاتِيَةِ الَّذِينَ إِذَا قِيلَ لَهُمْ خُذُوا فُتُلُوهُ ثُمَّ اجْلِسْهُمْ
صَلُوهُ ابْتَدَرُوهُ سِرَاعًا وَلَمْ يَنْظُرُوهُ وَمَنْ أَوْهَمْنَا ذِكْرَهُ
وَلَمْ نَعْلَمْ مَكَانَهُ مِنْكَ وَيَا أَيُّ أَمِيرٍ وَكَلَنَهُ وَسُكَّانِ الْهَوَاءِ
وَالْأَرْضِ وَالْمَاءِ وَمَنْ مِنْهُمْ عَلَى الْخَلْقِ فَصَلِّ عَلَيْهِمْ يَوْمَ تَأْتِي
كُلُّ نَفْسٍ مَعَهَا سَائِقُ وَشَهِيدٌ وَصَلِّ عَلَيْهِمْ صَلَوةً تَزِيدُهُمْ
كَرَامَةً عَلَى كَرَامَتِهِمْ وَطَهَارَةً عَلَى طَهَارَتِهِمْ اللَّهُمَّ وَإِذَا
صَلَّيْتَ عَلَى مَلَائِكَتِكَ وَرُسُلِكَ وَبَلَّغْتَهُمْ صَلَوتَنَا عَلَيْهِمْ
فَصَلِّ عَلَيْهِمْ بِمَا فَتَحْتَ لَنَا مِنْ حُسْنِ الْقَوْلِ فِيهِمْ إِنَّكَ
جَوَادٌ كَرِيمٌ

And (bless) the venerable, virtuous messengers: And the honourable, Guardian scribes: ¹

And the Angel of death and his assistants:

And the Munkir and Nakir: And Rooman ² the examiner of the dead in tombs:

And those who walk round the Baitul-maamur (the Heavenly Temple):

And bless Malik ³ and the Guards of Hell:

And Rizwan ⁴ and the keepers of Paradise:

And those who do not disobey God in what He commanded them, and do what they are ordered to do:

And those who ⁵ say, "Peace be on you for your patience: Behold how good an abode is the world hereafter!" ⁶

And bless the Incendiaries, who when told to "catch him and chain him, then fling him into Hell," ⁷ quickly advance towards the sinner and do not grant him respite:

And bless him, whom we omitted to mention, and whose position we did not learn from Thee, nor for what purpose Thou didst appoint him

And bless the denizens of the air, the earth and the water; and those of their number, who are set over Thy creatures.

Therefore, bless them at the day on which every soul shall come with a Qaim and a Shahid; ⁸ and favour them with a blessing which may add honour to their honour and purity to their purity.

O Lord, and when Thou hast blessed Thy angels and Thy Apostles and conveyed to them our blessings on them, be pleased to grace them for Thy enabling us to speak well of them.

Verily Thou art Generous and Bountifull

1 The angels that record the deeds of men

2 The angels that question and examine the dead concerning their religious beliefs

3 Malik is the chief of the guards of hell,

4 Rizwan being the chief of the keepers of paradise.

5 The angels who welcome the blessed, in paradise.

6 A quotation from the Quran

7. The quotation is from the Quran

8. Two angels that shall appear as witnesses with every soul, on Doomsday.

وَكَانَ مِنْ حِجَابِ عِلْمِهِ إِسْلَامُ الصَّغِيرِ عَلَى الشَّاعِرِ رُسُلًا وَمُصَدِّقًا

اللَّهُمَّ وَالْفَخْرُ الرَّسُولِ وَمُصَدِّقُهُمْ مِنْ أَهْلِ الْأَرْضِ
 بِالْغَيْبِ عِنْدَ مُعَارَضَةِ الْمُعَانِدِينَ لَهُمْ بِالتَّلْذِيبِ وَ
 الْأَشْتِيَاقِ إِلَى الْمُرْسَلِينَ بِحَقَائِقِ الْإِيمَانِ فِي كُلِّ دَهْرٍ
 وَزَمَانٍ أَرْسَلْتَ فِيهِ رَسُولًا وَأَقَمْتَ لَهُمْ دَلِيلًا مِنْ لَدُنْ
 أَدَمَ إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أُمَّةٍ الْهُدَى
 وَقَادَةَ أَهْلِ الثَّقَى عَلَى جَمِيعِهِمُ السَّلَامُ فَادْكُرْهُمْ
 مِنْكَ بِمَغْفِرَةٍ وَرِضْوَانٍ اللَّهُمَّ وَأَصْحَابُ مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاصَّةً الَّذِينَ أَحْسَنُوا الصَّعَابَةَ
 وَالَّذِينَ أَبْلَوْا الْبَلَاءَ الْحَسَنَ فِي نَصْرِهِ وَكَانَفُوهُ وَاسْرَعُوا
 إِلَى وَفَادَتِهِ وَسَابَقُوا إِلَى دَعْوَتِهِ وَاسْتَجَابُوا لَهُ حَيْثُ أَسْمَعُهُمْ
 حُجَّةَ رِسَالَتِهِ وَفَارَقُوا الْأَزْوَاجَ وَالْأَوْلَادَ فِي إِظْهَارِ كَلِمَتِهِ وَقَاتَلُوا
 الْأَبَاءَ وَالْأَبْنَاءَ فِي تَشْيِيتِ بُيُوتِهِ وَانْتَصَرُوا بِهَا وَمَنْ كَانُوا مُنْطَوِينَ
 عَلَى هَيْبَتِهِ يَرْجُونَ نِجَارَةَ بَنِ تَبُورٍ فِي مَوَدَّتِهِ وَالَّذِينَ هَجَرْتَهُمْ
 الْعَشَائِرُ إِذَا تَلَقَّوْا بِعُرْوَتِهِ وَانْتَفَتَ مِنْهُمْ الْفَرَابَاتُ إِذَا سَلَكُوا فِي ظِلِّ
 قَرَانِهِ فَلَا تَنْسَ لَهُمُ اللَّهُمَّ مَا تَرَكُوا لَكَ وَفِيكَ وَارْضِهِمْ مِنْ رِضْوَانِكَ
 وَمَا جَاسُوا الْخَلْقَ عَلَيْكَ وَكَانُوا مَعَ رَسُولِكَ لُوعَاةَ إِلَيْكَ وَاشْكُرْهُمْ عَلَى هَجْرِهِمْ فِيكَ

4. He invoceth blessings on the followers of the Prophets and their supporters.

O Lord! and bless the followers of prophets and their supporters (from among the inhabitants of the earth) in things unseen, ¹ at the time of controversy with their enemies who belied them, while they are eager (to see) the apostles with true faith in every age and time wherein Thou didst send a messenger and didst establish for men of that time, a guide—from Adam down to Mohammad, may Thy blessings descend on him and his Al (family), the righteous Imams and leaders of the pious, peace be on them all—be pleased to remember them with forgiveness and approbation.

O Lord! and bless the companions of Mohammad Thy peace and blessings on him and his Al (family), in particular those who were good companions of his, and those who fought bravely in his cause and helped him, and supported his mission, and promptly advanced at his call and answered it, as soon as, he made them listen to the arguments in support of his message, and parted from their wives and offspring in publishing his word, and fought with (their) fathers and sons in confirming his apostolical office, and thereby revenged him.

And those who had a love for him, and had in his friendship, hopes ² of a bargain that would never come to ruin.

And bless those who were deserted by their people, when they followed him, and were abandoned by their kindred when they took abode under the shelter of his kinship.

Therefore, do not overlook O Lord, what they gave up for Thee and in Thy cause, and satisfy them with Thy approbation for their bringing together Thy creatures in Thy faith, and for being workers for Thee, with Thy apostle; and reward them, for their renouncing for Thy sake the

1. i. e. belief in an unseen God, and in future reward and punishment.

2. i. e. hope of reward in the life to come

دِبَارِ تَوْبِهِمْ وَخُرُوجِهِمْ مِنْ سَعَةِ الْمَعِيشِ إِلَى ضَيْقِهِ وَمَنْ كَثُرَتْ
 فِي إِعْزَازِ دِينِكَ مِنْ مَظْلُومِيهِمُ اللَّهُمَّ وَأَوْصِلْ إِلَى التَّالِبِينَ
 لَهُمْ بِإِحْسَانِ الَّذِينَ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
 بِالْإِيمَانِ خَيْرَ جَزَائِكَ الَّذِينَ قَصَدُوا سَمْتَهُمْ وَتَمَرَّوْا وَجْهَهُمْ
 وَمَضَوْا عَلَى شَاكِلَتِهِمْ لَمْ يَنْتَبِهْ رَيْبٌ فِي بَصِيرَتِهِمْ وَلَمْ يَخْتَلِبْهُمْ
 شَكٌّ فِي قَفْوَانِهِمْ وَالْإِتِمَارُ بِهَذَا آيَةِ مَنَازِلِهِمْ مُكَافِئَاتٍ وَ
 مُوَازِينٍ لَهُمْ يَدَيُوهُ بِدِينِهِمْ وَيَهْتَدُونَ بِهَدْيِهِمْ يَتَفَقَّهُونَ
 عَلَيْهِمْ وَلَا يَتَهَيَّسُونَهُمْ فِيمَا آذَوْا إِلَيْهِمُ اللَّهُمَّ وَصَلِّ عَلَى التَّالِبِينَ
 مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الدِّينِ وَعَلَى أَزْوَاجِهِمْ وَعَلَى ذُرِّيَّتِهِمْ
 وَعَلَى مَنْ أَطَاعَكَ مِنْهُمْ صَلَوةً تَعِصُهُمْ بِهَا مِنْ مَعْصِيَتِكَ
 وَتَقْسِمُ لَهُمْ فِي رِيَاضِ جَنَّتِكَ وَتَمْنَعُهُمْ بِهَا مِنْ كَيْدِ
 الشَّيْطَانِ وَتُعِينُهُمْ بِهَا عَلَى مَا اسْتَعَانُوكَ عَلَيْهِمْ مِنْ بَرٍّ
 وَتَقِيَهُمْ طَوَارِقَ اللَّيْلِ وَالنَّهَارِ الْأَطَارِقَ تَطْرُقُ بِخَيْرٍ وَ
 تَبْعُهُمْ بِهَا عَلَى إِعْتِقَادِ حُسْنِ الرَّجَاءِ لَكَ وَالطَّمَعِ فِيمَا
 عِنْدَكَ وَتَرْكِ الْهَمَّةِ فِيمَا تَحْوِيهِ أَيْدِي الْعِبَادِ لِتُرُدَّهُمْ
 إِلَى الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ وَتُزَهِّدَهُمْ فِي سَعَةِ
 الْعَاجِلِ وَتُحَيِّبَ إِلَيْهِمُ الْعَمَلَ لِلْأَجَلِ وَالْإِسْتِعْدَادَ دَائِمًا بَعْدَ الْمَوْتِ
 وَتَهَيِّجَ عَلَيْهِمْ كُلَّ كَرْبٍ يَحِلُّ بِهِمْ يَوْمَ خُرُوجِ الْأَنْفُسِ مِنْ أَبْدَانِهَا

home of their tribe, and for going out of prosperity into poverty, and for the oppression most them suffered for the sake of honouring Thy religion.

O Lord, and confer on those who follow them righteously—those who say, “O Lord forgive us, and our brethren such as preceded us in the Faith,”—¹Thy best reward;

(And confer Thy best reward on) those who resolved to follow their direction, and adopted their manner, and walked in their track, who neither turned back because they doubted their prudence, nor did uncertainty perturb them in picking up their track and following the guidance of their beacon, while aiding and strengthening them, observing the teachings of their faith, guided by their guidance, agreeing concerning them and not misrepresenting them in what they brought to them

O Lord, and bless the followers of the companions, from this our day till the day of judgement, and their wives and progeny and such of them as obeyed Thee, with a blessing whereby to guard them from disobeying Thee; and enlarge for them the gardens of Thy paradise, and protect them thereby from the cunning of Satan, and assist them in those righteous things, wherein they beg of Thee assistance; and guard them from the events of the day and night, except an event that would bring good; and induce them, thereby, to hope largely from Thee and to covet what is with Thee, and to give up lying ² about that which lies in the hands of Thy creatures, in order that Thou mayest recall them to long for Thee and fear Thee,

And restrain them from desiring worldly prosperity, and make them love to act for the Future, and to prepare for what is after death;

And facilitate for them every pain, that may come upon them, at the day when the soul leaves the body;

1. A quotation from the Qurān.

2. The text reads رَبِّكَ الْبَهْمَةِ which has thus been translated In my opinion رَبِّكَ الْبَهْمَةِ would be a better reading, and in that case the translation would run thus.—
and to give up a spiring for that etc

وَتَعَايَاهُمْ مِمَّا تَقَعُ بِهِ الْفِتْنَةُ مِنْ قَهْدٍ وَرَأَتْهَا وَكَبَّةِ
النَّارِ وَطُولِ الْخُلُودِ فِيهَا وَنُصِبَ لَهُمْ إِلَى آمِنٍ مِّنْ
مَّقِيلِ الْمُتَّقِينَ

and secure them from that wherein may occur a trial of tis
terrors, and from torment of the Fire and eternal continu-
ance therein;

And remove them to the Peace of the resting-place of
the Pious.

وَكَاثِبُكُمْ بِمَا كُنْتُمْ عَلَيْهِمْ لَا تَنْفُسُ لَهُمْ وَلَا يَشْرِي

يَا مَنْ لَا تَقْضِي عَجَائِبَ عَظَمَتِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاَجْبُنَا عَنِ الْإِلْحَادِ فِي عَظَمَتِكَ وَيَا مَنْ لَا تَنْتَهِي
مُدَّةُ مُلْكِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْتِقْ رِقَابَنَا مِنْ
نَقْمَتِكَ وَيَا مَنْ لَا تَقْنِي خَزَائِنُ رَحْمَتِهِ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَاجْعَلْ لَنَا نَصِيبًا فِي رَحْمَتِكَ وَيَا مَنْ تَنْقُطُ دُونَ
رُؤْيَيْهِ الْأَبْصَارُ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَادْنِنَا إِلَى قُرْبِكَ
وَيَا مَنْ تَصْغُرُ عِنْدَ خَطَرِهِ الْأَخْطَارُ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَكَرِّمْنَا عَلَيْكَ وَيَا مَنْ تَظْهَرُ عِنْدَهُ بَوَاطِنُ
الْأَخْبَارِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَقْضَمْنَا لَدَيْكَ
اللَّهُمَّ اغْنِنَا عَنْ هَبَّةِ الْوَهَابِينَ بِهَيْبَتِكَ وَاكْفِنَا
وَحُشَّةَ الْقَاطِعِينَ بِصِلَتِكَ حَتَّى لَا نَرْغَبَ إِلَى أَحَدٍ
مَعَ بَدَايِكَ وَلَا نَسْتَوْحِشَ مِنْ أَحَدٍ مَعَ فَضْلِكَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكِدْنَا وَلَا تَكِدْ عَلَيْنَا
وَأَمْكُرْنَا وَلَا تَمْكُرْ بِنَا وَآدِلْنَا لَا تَدِلْ مِنَّا اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَقِنَا مِنْكَ وَاحْفَظْنَا بِكَ
وَاهْدِنَا إِلَيْكَ وَلَا تُبَاعِدْنَا عَنْكَ إِنَّ مِنْ تَقِيهِ يَسْلَمُ

5. His prayer for himself and his adherents.

O Thou! the wonders of whose glory are never exhausted, bless Mohammad and his Al (family) and restrain us from forsaking Thy Greatness;

And O Thou! the duration of whose kingdom shall never expire, bless Mohammad and his Al (family) and liberate our necks from Thy chastisement;

And O Thou! the stores of whose mercy are never exhausted, bless Mohammad and his Al (family) and appoint for us a share of Thy mercy;

And O Thou! to see whom sights fail, bless Mohammad and his Al (family) and make us nearer to Thy neighbourhood;

And O Thou! beside whose dignity the dignity of others dwindles, bless Mohammad and his Al (family) and dignify us in Thy sight,

And O Thou! to whom are discovered secret tidings, bless Mohammad and his Al (family) and do not disgrace us in Thy sight;

O Lord! make us independent of gifts of the givers, with Thy bounty; and protect us from loneliness—caused by those who sever themselves (from us)—with Thy connection; till, because of Thy bounty we may not incline towards any one besides Thee, and because of Thy favour may not fear any body.

O Lord bless Mohammad and his Al (family) and plot for us and do not plot against us; devise stratagems for us and do not devise them against us; and give us the upperhand and do not give the upperhand to any over us.

O Lord bless Mohammad and his Al (family) and guard us from Thy wrath, and protect us with Thy grace, and direct us towards Thyself, and do not keep us away from Thee; verily, whomsoever Thou protectest is saved,

وَمَنْ تَهْدِهِمْ يَعْلَمُ وَمَنْ تُقَرِّبْهُ إِلَيْكَ يَغْنَمْ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَآفِنَا حَذَّ تَوَائِبِ الزَّمَانِ وَشَرِّ مَصَائِدِ
الشَّيْطَانِ وَمَرَارَةِ صَوْلَةِ السُّلْطَانِ اللَّهُمَّ إِنَّمَا يَكْتَفِي
الْمُكْتَفُونَ بِفَضْلِ قُوَّتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآفِنَا وَإِنَّمَا يُعْطَى
الْمُعْطُونَ مِنْ فَضْلِ جَدِّكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآعْطِنَا
وَإِنَّمَا يَهْتَدِي الْمُهْتَدُونَ بِنُورِ وَجْهِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
اهْدِنَا اللَّهُمَّ إِنَّكَ مَنْ وَالَيْتَ لَمْ يَظْهَرْ مُرُوحُكَ لَكَ الْخَازِلِينَ
وَمَنْ آعْطَيْتَ لَمْ يَنْقُصْهُ مَنَعُ الْمَانِعِينَ وَمَنْ هَدَيْتَ لَمْ يُغْوِهِ
إِضْلَالُ الْمُضِلِّينَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَامْنَعْنَا بَعِزَّكَ مِنْ عِبَادِكَ
وَاعْنَانَا عَنْ غَايِكَ بِإِرْقَادِكَ وَاسْلُكْ بِنَا سَبِيلَ الْحَقِّ بِإِرْشَادِكَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ سَلَامَةً قُلُوبِنَا فِي ذِكْرِ
عَظَمَتِكَ وَفِرَاحَ أَبَدِ إِنَانَا فِي شُكْرِ نِعْمَتِكَ وَانْطِلَاقَ
السِّنِّينَا فِي وَصْفِ مَنِّكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَاجْعَلْنَا مِنْ دُعَايِكَ الدَّاعِينَ إِلَيْكَ وَ
هُدَايِكَ الدَّالِّينَ عَلَيْكَ وَمِنْ خَاصَّتِكَ الْخَاصِّينَ
لَدَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ

and whomsoever Thou directest is instructed, and whomsoever Thou placest nearer to Thyself, is blessed.

O Lord, bless Mohammad and his Al (family) and ward off from us keenness of the evils of Time, and mischief of the snares of Satan and bitterness of kingly fury.¹

O Lord, verily, men are kind to others, because of Thy exceeding kindness to them; therefore, bless Mohammad and his Al (family) and fulfil our desires.²

And verily, the liberal do not give, save from the excess of what Thou hast bestowed upon them; therefore, bless Mohammad and his Al (family), and bless us:

And verily, the guides do not guide, except with the light of Thy countenance; therefore, bless Mohammad and his Al (family) and guide us.

O Lord whom Thou assisted, was never injured by desertion of the deserters; and whom Thou blessed, suffered no loss from the refusal of those who refuse; and whom Thou directed, was not led astray by the misleading of those who mislead, therefore, bless Mohammad, and his Al (family), and with Thy glory keep us from (seeking assistance of) Thy creatures; and with Thy bounty make us independent of others than Thee, and with Thy guidance make us walk the path of Truth.

O Lord bless Mohammad and his Al (family) and let the peace of our minds consist in the remembrance of Thy glory, and the repose of our bodies in gratitude for Thy favour, and the speech of our tongues in praise of Thy beneficence.

O Lord bless Mohammad and his Al (family) and let us be of Thy missionaries, inviting others to Thee; and of the guides, guiding (men) towards Thee; and of the most chosen in Thy sight, O Most Merciful !

¹ The fury of kings Such petitions occur in several other prayers and refer to the oppression the author and his kindred suffered and feared from the rulers under whom they lived.

² According to a different reading the meaning would be —
O Lord, verily those who seek protection can only be saved through Thy excellent power, therefore bless Mohammad and his Al and save us

وَكَانَ مِنْ عَمَلِهِ السَّارِعِ وَالْمُسَارِعِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ بِقُوَّتِهِ وَمَيَّزَ بَيْنَهُمَا بِقُدْرَتِهِ
وَجَعَلَ لِكُلِّ وَاحِدٍ مِّنْهُمَا حُدًّا مُحَدَّدًا وَآمَدًا مَّسْدُودًا
يُوجِبُ كُلَّ وَاحِدٍ مِّنْهُمَا فِي صَاحِبِهِ وَيُوجِبُ صَاحِبَهُ فِيهِ
بِتَقْدِيرِ مَنَّهُ لِلْعِبَادِ فِيمَا يَغْنُو وَهُمْ بِهِ وَيُنْشِئُهُمْ عَلَيْهِ
تَخَلُّقَ لَهُمُ اللَّيْلِ لِيَسْكُنُوا فِيهِ مِنْ حَرَكَاتِ النَّعَبِ وَ
بَهَضَاتِ النَّصَبِ وَجَعَلَهُ لِبَاسًا لِّيَلْبَسُوا مِنْ رَّاحَتِهِ وَمَنَامِهِ
فَيَكُونُ ذَلِكَ لَهُمْ جَمَامًا وَثَوَّةً وَلِيَنَالُوا بِهِ لَذَّةَ وَشَهْوَةً وَ
خَلَقَ لَهُمُ النَّهَارَ مُبْصِرًا لِّيَتَبَغَّوْا فِيهِ مِنْ فَضْلِهِ وَلِيَتَسَبَّوْا إِلَى
رِزْقِهِ وَيَسِرَّ حَوَائِيَّ أَرْضِهِ طَلَبًا لِّمَا فِيهِ نَيْلُ الْعَاجِلِ فِي حُنْيَامٍ
وَدَرْكُ الْأَجَلِ فِي أَخْرَابِهِمْ بِكُلِّ ذَلِكَ يُصَلِّحُ شَأْنَهُمْ وَيَبْلُغُ
أَخْبَارَهُمْ وَيَنْظُرُ كَيْفَ هُمْ فِي أَوْقَاتِ طَاعَتِهِ وَمَنَازِلِ فُرُوضِهِ
وَمَوَاقِعِ أَحْكَامِهِ لِيَجْزِيَ الَّذِينَ آسَأُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ
أَحْسَنُوا بِالْحُسْنِ اللَّهُمَّ فَلَاكُمُ الْحَمْدُ عَلَى مَا فَلَقْتَ لَنَا مِنَ الْأَصْبَاحِ وَمَتَّعْنَا
بِهِ مِنْ ضَوْءِ النَّهَارِ وَبَصَرِ تَنَاهٍ مِنْ مَّطَالِبِ الْأَقْوَاتِ وَوَقَيْتِنَا فِيهِ مِنْ
لَحْوَاقِ الْأَقَاتِ أَصْبَحْنَا وَأَصْبَحْتَ الْأَشْيَاءُ كُلُّهَا لَكَ سَمَاوُهَا وَأَرْضُهَا وَمِل
ثَتَتْ فِي كُلِّ مَنَاهَا سَاكِنَةٌ وَمُتَحَرِّكَةٌ وَمُفْقِيَةٌ وَشَاخِصَةٌ مَا عَلَا فِي الْهَوَىٰ مَا لَمْ يَتَمَيَّزْ

6. His prayer, morning and evening.

All praise be to God who created night and day with his power; and separated them with His might; and fixed for each of them a well defined length of duration.

He causes the one to enter into the other, and gives to each a measurement suitable for the nourishment and growth of His creatures.

He has, therefore, created for them, the night that they may rest in it from the work that is wearisome, and from movements that produce pain.

He has made it a covering for their comfort and sleep, so that they may be refreshed and strengthened, and thereby obtain pleasure and a renewal of appetite.

And He created for them the day which is full of light, that they may therein seek His grace and find means of sustenance provided by Him: and walk about in His earth, searching for that which will yield comfort in this life, and blessings in the life to come.

By this means he improves the condition of mankind, and tests their inner thoughts; and watches their behaviour at times of worship, and in places of devotion, and on occasions of performance of his commandments, in order that He may punish those who do wrong, and handsomely reward those who do right.

O Lord, therefore, all praise is due to Thee, because Thou hast created for us the daybreak; and provided us with the light of day; and directed us to places for obtaining sustenance; and protected us from the approach of calamities.

We beheld the morning and all things saw it. The heavens and earth are Thine, and whatever thou hast scattered in them, resting things and moving things, whatever soars in the air and whatever is hidden under the ground.

أَصْنَعُ فِي قَبْضَتِكَ يَحْيُونَا مُلْكُكَ وَسَلَامُكَ وَتَضْمُنَا مَشِيئَتِكَ وَ
 نَتَصَرَّفُ عَنْ أَمْرِكَ وَتَتَقَلَّبُ فِي تَدْبِيرِكَ لَيْسَ لَنَا مِنَ الْأَمْرِ
 إِلَّا مَا قَضَيْتَ وَلَا مِنَ الْخَيْرِ إِلَّا مَا أَعْطَيْتَ وَهَذَا يَوْمُ حَادِثِكَ
 جَدِيدُكَ وَهُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ إِنْ أَحْسَنَّا وَدَعْنَا
 بِحَمْدِكَ وَإِنْ أَسَأْنَا فَارْقَنَّا بِذِكْرِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
 آلِهِ وَارْزُقْنَا حَسَنَ مُصَاحِبَتِهِ وَاعْصِمْنَا مِنْ سُوءِ مُفَارِقَتِهِ
 بِارْتِكَابِ جَرِيرَةٍ أَوْ اقْتِرَافِ صَغِيرَةٍ أَوْ كِبِيرَةٍ وَأَجْزَلِ
 لَنَا فِيهِ مِنَ الْحَسَنَاتِ وَأَخْلِنَا فِيهِ مِنَ السَّيِّئَاتِ وَأَمْلَأْ
 لَنَا مَا بَيْنَ طَرَفَيْهِ حَمْدًا وَشُكْرًا وَأَجْرًا وَدُخْرًا
 وَفَضْلًا وَإِحْسَانًا اللَّهُمَّ يَسِّرْ عَلَى الْكِرَامِ الْكَاتِبِينَ
 مَوْنَتَنَا وَأَمْلَأْ لَنَا مِنْ حَسَنَاتِنَا صَمَائِقَنَا وَلَا تُخْزِنَا
 عِنْدَ هُمْ يُسُوءِ أَعْمَالِنَا اللَّهُمَّ اجْعَلْ لَنَا فِي كُلِّ
 سَاعَةٍ مِنْ سَاعَاتِهِ حَقًّا مِنْ عِبَادَتِكَ وَنَصِيبًا
 مِنْ شُكْرِكَ وَشَاهِدَ صِدْقٍ مِنْ مَلَائِكَتِكَ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاحْفَظْنَا مِنْ بَيْنِ أَيْدِينَا
 وَمِنْ خَلْفِنَا وَعَنْ أَيْمَانِنَا وَعَنْ شَمَائِلِنَا وَ
 مِنْ جَمِيعِ نَوَاحِينَا حَفْظًا عَاصِمًا مِنْ مَعْصِيَتِكَ
 هَادِيًا إِلَى طَاعَتِكَ مُسْتَعِينًا لِمَعَبَدَتِكَ

Through Thy power we were enabled to see the morning. Thy kingdom and Thy authority were everywhere about us; and we were dependant upon Thy providence.

We act in accordance with Thy orders, and are changed according to Thy plans.

There is nothing for us to do but to carry out Thy commands; and there is no good thing but Thou hast graciously bestowed it upon us.

This is a day new and fresh, and it is a present witness of what we do. If we have done good it will praise us on its departure; and if we have done evil it will leave us with contempt.

O Lord show mercy unto Mohammad and his Al (family); and grant us the benefit of association with his descendants; and keep us from the evil of separation from them, by reason of our committing sins whether great or small; and through them increase virtue for us, and cleanse us from vice through them; and fill up for us the space between the two extremities of time with praise, and thankfulness, and reward, and stores of good things, and kindness and beneficence.

O Lord, make it easy for the recording angels to keep the record of our actions, and fill up our record books with good deeds, and let us not be disgraced before them with our evil works.

O Lord let us have every moment of the day a share of Thy worship and a share of thanksgiving to Thee and a true witness out of Thy angels.

O Lord, be merciful to Mohammad and his Al (family), and guard us from before, and from behind, and on the right hand, and on the left, and keep us from harm on all sides; restraining us, thereby, from disobeying Thee; directing us, thereby, to serve Thee and work for Thy love.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَوَقِّفْنَا فِي يَوْمِنَا هَذَا وَلَيْلَتِنَا
 هَذِهِ وَفِي جَمِيعِ أَيَّامِنَا لِاسْتِعْمَالِ الْخَيْرِ وَهَجْرَانِ الشَّرِّ وَشُكْرِ
 النِّعَمِ وَاتِّبَاعِ السُّبْحِ وَتَجَانُّبِ الْبِدْعِ وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ
 عَنِ الْمُنْكَرِ وَحِيلَاطَةِ الْإِسْلَامِ وَانْتِقَاصِ الْبَاطِلِ وَإِذْلَالِهِ
 وَنُصْرَةِ الْحَقِّ وَإِعْزَازِهِ وَإِشَادَةِ الصَّالِحِ وَمُعَاوَنَةِ الضَّعِيفِ
 وَإِذْرَاكِ الْهَيْفِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْهُ أَمِينَ
 يَوْمِ عَمَلِنَا وَافْضَلْ صَاحِبَ صِجِّبِنَاهُ وَخَيْرَ وَقْتٍ ظَلَمْنَا فِيهِ
 وَاجْعَلْنَا مِنْ أَرْضَى مَنْ مَرَّ عَلَيْهِ اللَّيْلُ وَالنَّهَارُ مِنْ جُمَّةِ خَلْقِكَ
 أَشْكُرُهُمْ لِمَا أَوْلَيْتَ مِنْ نِعَمِكَ وَأَقْوَمُهُمْ بِمَا شَرَعْتَ مِنْ شَرِّكَ
 وَأَوْفَهُمْ عَمَّا حَذَرْتَ مِنْ نَهْيِكَ اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكُلَّ بِكَ
 شَيْئًا وَأَشْهَدُ سَمَاءَكَ وَأَرْضَكَ وَمَنْ أَسْأَلُكَ مِنْ مَلَأَتْكَ
 وَسَائِرِ خَلْقِكَ فِي يَوْمِي هَذَا وَسَاعَتِي هَذِهِ وَلَيْلَتِي هَذِهِ وَ
 مُسْتَقَرِّي هَذَا إِنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ
 قَائِمٌ بِإِقْطِطِ عَدَلٍ فِي الْحُكْمِ رَوْفٌ بِالْعِبَادِ مَالِكُ الْمُلْكِ رَحِيمٌ
 بِالْخَلْقِ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَخَيْرُكَ مِنْ خَلْقِكَ
 سَلَّمَ رِسَالَتَكَ فَأَذَاهَا وَأَمْرَكَ بِالْمُحْسِنِ لِأَمْرِهِ فَتَصَحَّ لَهَا فَصَلَ عَلَى
 مُحَمَّدٍ وَآلِهِ الْكَرَّمَاتِ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَإِلَيْهِ عَمَّا
 أَفْضَلَ مَا آتَيْتَ أَحَدًا مِنْ عِبَادِكَ وَاجْزِهِ عَمَّا أَفْضَلَ وَالْكَرَّمَ

O Lord, bless Mohammad and his Al (family), and give us grace this day and this night, and all our days, to practise righteousness; to keep far from evil; to be thankful for Thy gifts; to follow the Prophet; to reject innovations in religion; to do good; to keep from doing forbidden things; to defend Islam; to disapprove wrong, and disparage it; to uphold the right, and respect it, to guide the erring, and the weak, and redress the oppressed.

O Lord have mercy upon Mohammad and his Al (family), and let this day be the most blessed day we ever saw, and the most excellent companion we met with, and the best time of our existence; make us the happiest of all Thy creatures who have spent days and nights on the earth, and the most thankful for the blessings Thou hast given; make us the strictest observers of Thy laws, and the most careful in abstaining from those things which Thou hast prohibited.

O Lord, I call upon Thee to witness, and Thou art sufficient as a witness, and I call Thy Heavens and Thy Earth to witness, and Thy Angels whom Thou hast established in them, and the rest of Thy creatures, that in this my day, and this my hour, and this my night, and this place of mine, without doubt I declare that Thou art the God, besides whom there is no other object of worship; (that Thou art) observer of equity, just in decree, compassionate to Thy servants, possessor of power, and merciful to Thy creatures;

And I declare that Mohammad is Thy servant and Thy Apostle, and the chosen one of all mankind.

Thou didst order him to deliver Thy messages (unto men), and he did so: Thou didst command him to impart instruction to his followers, and he obeyed.

O Lord, therefore bless Mohammad and his Al (family) more than any of Thy creatures; and on our behalf bestow upon him more than Thou hast bestowed upon any of Thy servants; and reward him for our sake with better and more

مَا جَزَيْتَ أَحَدًا مِنْ أَنْبِيَائِكَ عَنْ أُمَّتِهِ إِنَّكَ أَنْتَ الْمَنَّانُ
بِالْجَنِيمِ الْغَافِرِ الْعَظِيمِ وَأَنْتَ أَرْحَمُ مِنْ كُلِّ رَحِيمٍ فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَنْحَبِينَ هـ

exalted gifts than Thou hast ever given to any other of Thy prophets on behalf of his followers:

Verily Thou art the giver of magnificent gifts, and the
orgiver of great sins; and Thou art the kindest of the kind.
Therefore, bless Mohammad and his Al (family), the pure,
the holy, the virtuous and the honourable.

وَكَاثِبٌ دَعَا عَلَيْهِ السَّيِّئَاتُ لَمَّا خَلَعَتْ مِهْمَةً

أَنْزَلَ عَلَيْهَا مِنَ السَّمَاءِ الْوَقْدَ

يَا مَنْ تَحُلُّ بِهِ عَقْدُ الْمَكَارِهِ وَيَا مَنْ يُفْشَأُ بِهِ حَدُّ
السَّدَائِدِ وَيَا مَنْ يُلْقَسُ مِنْهُ الْخَرْجُ إِلَى رَوْحِ الْفَرْجِ
ذَلَّتْ يَقْدَرَتِكَ الصَّعَابُ وَتَسَبَّتْ بِطُفِكَ الْأَسْبَابُ وَ
جَرَى بِقُدْرَتِكَ الْقَضَاءُ وَمَضَتْ عَلَى إِرَادَتِكَ الْأَشْيَاءُ
فِيهِمْ بِمَشِيَّتِكَ دُونَ قَوْلِكَ مُؤَمِّرَةٌ وَبِرَادَتِكَ دُونَ
نَهْيِكَ مُنْزِجَةٌ أَنْتَ الْمَدْعُوُّ لِلْمُهْمَاتِ وَأَنْتَ الْمَفْرَعُ
فِي الْمَكْنَاتِ لَا يَنْدَفِعُ مِنْهَا إِلَّا مَا دَقَعَتْ وَلَا يَنْكَلِفُ مِنْهَا
إِلَّا مَا كَشَفَتْ وَقَدْ نَزَلَ بِي يَا رَبِّ مَا قَدْ نَكَأَ دَنِي نِقْلُهُ
وَالْمَرِي مَا قَدْ بَهَطَنِي حَمْلُهُ وَبِقُدْرَتِكَ أَوْرَدَنِي عَلَى
وِسْطَانِكَ وَجَهْتَهُ إِلَيَّ فَلَا مُصْدِرَ لِي مَا أَوْرَدْتَ
وَلَا صَارِفَ لِي مَا وَجَّهْتَ وَلَا فَاتِحَ لِي مَا أَغْلَقْتَ وَلَا مُغْلِقَ
لِي مَا قَمَحْتَ وَلَا مُبِيرَ لِي مَا عَسَرْتَ وَلَا نَاصِرَ لِي مَنْ
خَذَلْتَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْتَحْ لِي يَا رَبِّ بَابَ

7. His prayer, when he had something of importance before him, or some accident befell him and at times of distress.

O Thou, by whom the knots of difficulties are untied;

O Thou, by whom the severity of hardships is extinguished ;

O Thou, from whom we seek deliverance from trials, and comfort in time of distress,—(Thou art the one) through whose power all things become easy, through whose favour all causes become effective, by whose authority decrees have been issued, and according to whose will things have moved.

They obeyed Thy will, even though Thou didst not speak to them, and they are restrained by Thy intention, even though Thou dost not give expression to it.

Thou art the one unto whom we cry in times of trouble, and Thou art the only refuge in distress;

None of them are removed except what Thou hast removed, and none have been taken away unless Thou hast taken them away.

And verily, O Lord that misfortune has befallen me the burden of which is unbearable; there has overtaken me that which is unendurable.

By Thy might Thou hast brought it on me, and by Thy authority Thou hast directed it towards me, so there is no one to ward off that which Thou hast brought on, and no one to turn aside That which Thou hast directed.

There is no opener of what Thou hast closed, and no one to shut what Thou hast opened.

There is no one to make easy what Thou hast made difficult, and no one to assist him whom Thou hast forsaken.

Therefore, send blessings upon Mohammad and his Al (family), and graciously open for me O Lord, the gate of

الْفَتْحَ بِطَوْلِكَ وَالْيُسْرَةَ عَلَيَّ سُلْطَانَ الْقَوْمِ وَمَوْلَاكَ وَ
 أَيْتَنِي حُسْنَ النَّظَرِ فِيمَا شِئْتُ وَأَذِقْنِي حَلَاوَةَ الصَّنْعِ فِيمَا
 سَأَلْتُ وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً وَفَرَجًا مَئِينًا وَ
 اجْعَلْ لِي مِنْ عِنْدِكَ فَرَجًا وَجِيًّا وَلَا تَشْغَلْنِي بِالْإِمْتِنَانِ
 عَنْ تَعَاهِدِ قُرُوبِكَ وَاسْتِغْثَالِ سُنَّتِكَ فَقَدْ ضَيَّعْتُ
 لِمَا نَزَلَ بِي يَا رَبِّ دُرْعًا وَأُمْتَلَأْتُ بِحِمْلِ مَا حَدَثَ عَلَيَّ
 هَمًّا وَأَنْتَ الْغَادِرُ عَلَى كَتِفِ مَا مَئِنْتُ بِهِ وَدَفَعُ مَا
 وَقَعْتُ فِيهِ فَا فَعَلْ بِي ذَلِكَ وَإِنْ لَمْ أَسْتَوْجِبْهُ مِنْكَ
 يَا ذَا الْعَرْشِ الْعَظِيمِ

deliverance; remove from me overpowering anxiety by Thy might; look with favour upon the complaints I have offered and make me taste the sweetness of Thy dealings with me, concerning those things which I have asked of Thee.

Bestow Thy mercy upon me, and pleasant relief from sorrow.

Grant me, by Thy grace speedy deliverance from distress.

Do not let anxiety keep me from the performance of my duties to Thee, and the observance of Thy laws.

Verily I am distressed because of what has befallen me, and am full of sadness on account of having to bear what has overtaken me.

Thou hast power to remove that in which I am involved, and to avert that into which I have fallen.

Therefore, grant me this (favour) even though I do not deserve it from Thee, O Possessor of the Magnificent throne!

وَكَانَ عَاقِبَةُ السَّلاَفِ فِي الْإِسْعَاذَةِ مِنَ الْكِبَرِ وَسَيِّئِ مَوْلَاهُ الْخِلَافِ الْفُطْلِ

أَللَّهُمَّ رَاقِي أَعُوذُ بِكَ مِنْ هَيْبَانِ الْحَرِصِ وَسُورَةِ الْقَضْبِ وَغَلْبَةِ
الْحَسَدِ وَضَعْفِ الصَّبْرِ وَقِلَّةِ الْقَنَاعَةِ وَشَكَاةِ الْخَلْقِ وَالْحَاجِ
الْمُتَهَوِّةِ وَمَلَكَةِ الْحَيَّةِ وَمُتَابَعَةِ الْهَوَى وَمُخَالَفَةِ الْهُدَى وَسَيِّئَةِ
الْغَفْلَةِ وَقَطَاطِي الْكُفَّةِ وَإِثَارِ الْبَاطِلِ عَلَى الْحَقِّ وَالْإِصْرَارِ
عَلَى الْمَآثِمِ وَإِسْتِصْفَارِ الْمُعْصِيَةِ وَاسْتِكْبَارِ الطَّاعَةِ وَمُبَاهَاةِ
الْمُلْكَيْنِ وَالْإِذْرَاءِ بِالْمُقِلِّينَ وَسُوءِ الْوَلَايَةِ لِمَنْ تَحْتَ أَيْدِيْنَا
وَتَرْكِ الشُّكْرِ لِمَنْ أَصْطَنَمَ الْعَارِفَةَ عِنْدَنَا أَوْ أَنْ تَقْصُدَ ظَالِمًا
أَوْ تَخْذُلَ مَلْهُوفًا أَوْ تَرَوْهُ مَالِيَسَ لَنَا بِحَقِّ أَوْ نَقُولُ فِي لَعَلِّهِ بَعِيرٍ
عَلَيْهِ وَتَعُوذُ بِكَ أَنْ تَنْطَوِيَ عَلَى غَيْثِ أَحَدٍ وَأَنْ تَعْجَبَ بِأَعْمَالِنَا
وَمَعْلَمِنَا فِي أَمَالِنَا وَتَعُوذُ بِكَ مِنْ سُوءِ السَّرِيرَةِ وَاحْتِقَارِ الصَّغِيرَةِ
وَأَنْ يَسْتَحْوِذَ عَلَيْنَا الشَّيْطَانُ أَوْ يَنْكَبُنَا الزَّمَانُ أَوْ يَتَهَضَّنَا السُّلْطَانُ
وَتَعُوذُ بِكَ مِنْ تَنَاوُلِ الْإِسْرَافِ وَمِنْ فَقْدِ إِنْ لِكَلَابِ تَعُوذُ بِكَ مِنْ شِمَاتِهِ
الْأَعْدَاءِ وَمِنْ الْفَقْرِ إِلَى الْإِكْفَاءِ وَمِنْ مَعِيشَتِي شِدَّةٍ وَمَيْتَةٍ عَلَى عَمِيٍّ
عُدَّةٍ وَتَعُوذُ بِكَ مِنَ الْحَسْرِ الْعَظْمَى وَالْمُصِيبَةِ الْكُبْرَى وَاشْفَى الشَّقَاءِ
وَسُوءِ الْمَالِ وَحِرْمَانِ الثَّوَابِ وَحُلُولِ لِعِقَابِ اللَّهِ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ
أَعِزَّنِي مِنْ كُلِّ ذَلِكَ بِرَحْمَتِكَ وَجَمِّعْ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَا أَرْحَمَ الرَّاحِمِينَ

8 He implores protection from evils, immorality and blameworthy actions.

O Lord, I implore Thy protection from the excitation of greed, the impetuosity of anger, the domination of envy, the lack of patience, the scarcity of contentment, the depravity of morals, the importunity of passion, the excess of zeal, the submission to desires, the opposition to right, the drowsiness of negligence, the entrance into troubles, the preferring of wrong to right, persistence in sins, the underestimation of guilt, the overestimation of service, the pride of the wealthy, the despising of the poor, the abuse of power over those under our hands, the omitting to thank those who are kind to us, assisting the oppressor, forsaking the oppressed, aiming at that to which we are not entitled, and speaking in matters of learning without knowledge

And we implore Thy protection from keeping in mind the weaknesses of others, from being proud of our good deeds, and from indulging far-reaching hopes

O Lord, we flee to Thee for protection from inward evil, ¹ from underestimation of minor sins, from the domination of Satan over us, from being involved in calamity by the course of events, and from being oppressed by the sultan. ²

And we flee to Thee for protection from acquiring extravagant habits, and from want of livelihood.

And we ask Thy protection from the ridicule of enemies, from the begging of equals, from living in hardships and dying without preparation.

And we seek Thy protection from the exceeding regret, from the great calamity, from the terrible misfortune, from unsafe refuge, from being unrewarded, and from the visitation of chastisement.

O Lord bless Mohammad and his Al (family), and protect me and all the true believers, both male and female, from all these, by Thy mercy, O Most Merciful !

1. i. e. from sinful thoughts.

2. Vide note on a similar passage in prayer No. 5.

وَكَانَ مِنْ عَادَةِ اسْلَامِهِ فِي الْاَسْتِغْنَاءِ إِلَى طَلَبِ الْغُفْرِ مِنْ جَلِّ جَلَالِهِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَصَلِّ رَأًى إِلَى مَحَبَّتِكَ مِنَ التَّوْبَةِ وَأَزِلْنَا عَنْ
 مَلَكُوتِكَ مِنَ الْأَصْرَارِ اللَّهُمَّ وَتَقَابَلَيْنِ تَقَابُلَيْنِ فِي دِينٍ أَوْ
 دُنْيَا فَأَوْفِيعِ النِّقْصَ بِأَسْرَعِهِمَا فَنَاءً وَاجْعَلِ التَّوْبَةَ فِي أَطْوَلِهَا
 بَقَاءً وَإِذَا هَمَسْنَا بِمَتْنٍ يُرِضِيكَ أَحَدُ هَمَاةِنَا وَيُسْخِطُكَ الْآخَرُ
 عَلَيْنَا قَوْلُ بِنَا إِلَى مَا يُرِضِيكَ عَنَّا وَأَوْهِنُ قُوَّتَنَا عَمَّا يُسْخِطُكَ عَلَيْنَا
 وَلَا تَخْلُ فِي ذَلِكَ بَيْنَ نَفْسِنَا وَاخْتِيَارِهَا فَإِنَّهَا مَخْتَارَةٌ لِلْبَاطِلِ
 إِلَّا مَا وَقَفْتَ آمَارَةً يَا سُوءُ إِلَّا مَا رَحِمْتَ اللَّهُمَّ وَإِنَّكَ مِنْ
 الضَّعِيفِ خَلَقْتَنَا وَعَلَى الْوَهْنِ بَنَيْتَنَا وَمِنْ مَاءٍ مِهِينٍ ابْتَدَأْتَنَا
 فَلَا حَوْلَ لَنَا إِلَّا بِقُوَّتِكَ وَلَا قُوَّةَ لَنَا إِلَّا بِعَوْنِكَ قَائِدُ نَابِتٍ وَفَيْفِكَ
 وَسَلِّ دُنَا بِتَسْدِيدِكَ وَاعْمِرْ أَبْصَارَ قُلُوبِنَا عَمَّا خَالَفَ مَحَبَّتِكَ
 وَلَا تَجْعَلْ لِسْمِخٍ مِنْ جَوَارِحِنَا نَقُودًا فِي مَعْصِيَتِكَ اللَّهُمَّ فَصِّلْ
 عَلَى مُحَمَّدٍ وَإِلَيْهِ وَاجْعَلْ مَسَاتِ قُلُوبِنَا وَحَرَكَاتِ أَعْضَائِنَا وَ
 وَلَهَاتِ أَعْيُنِنَا وَلَهَاتِ أَلْسِنَتِنَا فِي مُوجِبَاتِ تَوَابِكَ حَتَّى
 لَا نَقُوتَ أَحْسَنَ لِنَسْتَقِيقَ بِهَا جَزَاءَكَ وَلَا تَبْقَى لَنَا سَيِّئَةٌ
 نَسْتَوْجِبُ بِهَا عِقَابَكَ هـ

9. A prayer showing his fervour when asking pardon of God. May He be glorified !

O Lord, bless Mohammad and his Al (family), and lead us to repentance which is loved by Thee; and remove us from persistence in sin, which is hateful to Thee.

O Lord, when we are confronted by two (impending) evils, one relating to faith, the other to worldly affairs; then, let that evil befall us which will the more quickly pass away, and protect us from that which is of long duration :

when we resolve two things, one of which would please Thee, and the other would call down Thy wrath upon us; then, let us be inclined towards that which would please Thee; and lessen our strength, so that we may not do that, which would make Thee angry at us.

And, O Lord, do not allow our souls to choose as they like, for, verily, they will choose what is evil, unless Thou dost assist them. They are very prone to evil, unless Thou dost pity *

O Lord, verily, Thou hast created us full of weakness, and founded us on infirmity, and originated us out of unstable water, so we have no power except from Thee, and no strength but by Thy aid

Therefore, help us with Thy grace, and strengthen us with Thy strength, and make the eyes of our minds blind to what is contrary to Thy love; and do not allow any of our limbs activity in disobeying Thee.

O Lord, bless Mohammad and his Al (family), and let the whisperings of our hearts, the motions of our organs, the glances of our eyes, the utterances of our tongues be directed to the end of winning Thy reward; till we omit no good act, whereby we may be entitled to Thy reward; and there remain in us no evil, whereby we should deserve Thy chastisement.

*Cf Joseph-Sura XII p. 235 Rodwells Tr. "Yet I hold not myself clear, for heart is prone to evil, save theirs on whom my Lord hath mercy....."

وَكُنْ مِنْ دُعَاءِ السَّالِمِينَ فِي الْجَمْعِ إِلَى اللَّهِ تَعَالَى

اللَّهُمَّ إِنَّا تَشَاءُ نَعْمَ عَنَّا فِقْضُكَ وَإِنَّا تَشَاءُ نَعْدِي بِمَا فَعَدَّكَ
 فَسَوِّ لَنَا عَفْوَكَ بِمَنِّكَ وَاجْعَلْنَا مِنْ عَدَايِكَ بِتَجَاوُزِكَ
 فَإِنَّهُ لَا طَاقَةَ لَنَا بِعَدْلِكَ وَلَا نَهَاةَ لِأَحَدٍ مِمَّا دُونَ عَفْوَكَ
 يَا غَنِي الْأَغْنِيَاءِ مَا هُنَّ عِبَادُكَ بَيْنَ يَدَيْكَ وَأَنَا أَفْقَرُ الْفُقَرَاءِ
 إِلَيْكَ فَاجْبُرْ قَاتِنَنَا بِوَسْوَاعِكَ وَلَا تَقْطَعْ رَجَاءَنَا بِمَنْعِكَ فَتَكُونُ
 قَدْ أَشْقَيْتَ مِنَّا اسْتَعْدَيْكَ وَحَرَمْتَ مِنَّا اسْتَرْفَدَ
 فَضْلَكَ فَإِلَى مَنْ جِئْنَا مِنْ مُنْقَلَبِنَا عِنْدَكَ وَإِلَى آيِنٍ مَدَّ هَبْنَا
 عَنْ بَابِكَ سُبْحَانَكَ نَحْنُ الْمُضْطَرُّونَ الَّذِينَ أَوْجَبْتَ
 إِجَابَتَهُمْ وَأَهْلُ الشُّوْءِ الَّذِينَ وَعَدْتَ الْكَشْفَ عَنْهُمْ
 وَأَشْبَهُ الْأَشْيَاءِ بِمَشِيَّتِكَ وَأَوْلَى الْأُمُورِ بِكَ فِي عَظَمَتِكَ
 رَحْمَةً مِنَّا اسْتَرْحَمَكَ وَغَوْتُ مِنَّا اسْتَعَاثَ بِكَ فَأَرْحَمُ
 تَضَرَّعْنَا إِلَيْكَ وَآغْنِنَا إِذْ طَرَحْنَا أَنْفُسَنَا بَيْنَ يَدَيْكَ اللَّهُمَّ
 إِنَّ الشَّيْطَانَ قَدْ شِيسَ بِنَا لَتَسَايَعَنَاهُ عَلَى مَعْصِيَتِكَ فَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَشْمِتْهُ بِنَا بَعْدَ تَرْكِنَا إِيَّاهُ لَكَ وَرَغْبَتُنَا
 عَنْهُ أَلَيْكَ هـ

10. He implores Divine Protection:

O Lord, if Thou wilt, Thou canst forgive our sins, and manifest Thy grace; and if Thou wilt Thou canst punish us, and thus display Thy justice.

Therefore, be graciously pleased to make Thy pardon easy for us, and by Thy forgiveness deliver us from Thy punishment: for, verily, we have no strength to stand (against) Thy justice; and there is no deliverance for any of us, save through Thy pardon.

O Most Independent One! Behold, we, Thy servants, are standing before Thee, and verily we are in great need.

Therefore, fulfil our desires from the vastness of Thy wealth, and do not cut off our hope by refusal. For, thereby Thou wilt have rendered him unlucky who begged happiness of Thee; and Thou wilt have disappointed him who besought Thee for favours.

So, at such a time to whom shall we turn when leaving Thee, and whither shall we take our journey from Thy gate.

O Holy One, we are weak and helpless; and Thou hast promised to grant deliverance in answer to the prayers of the distressed.

We are afflicted, and Thou hast promised relief to those in affliction.

The showing of mercy to one who seeks it most resembles Thy will; and it is the noblest of all the acts of Thy greatness; such also is the redress of one who prays to Thee for redress.

Therefore, graciously hear our application unto Thee, and redress our wrongs when we have cast ourselves before Thee.

O Lord, verily, Satan ridiculed us when we followed him in disobeying Thee.

Therefore, bless Mohammad and his Al (family), and do not let him ridicule us, after our renouncing him for Thee, and after turning away from him unto Thee.

وَكَاذِبُ مَرْجِيٍّ عَلَيْهِ السَّلَامُ خَوَّلَ الْخَيْرَ

يَا مَنْ ذَكَرَكَ شَرَفًا لِلدَّاعِيَيْنِ وَيَا مَنْ شَكَرَكَ فَوَارًا
لِلشَّاكِرِينَ وَيَا مَنْ طَاعَتْهُ نَجَاهٌ لِلْمُطِيعِينَ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَاسْتَغْلُ فُلُوبَنَا بِذِكْرِكَ عَنْ كُلِّ ذِكْرٍ وَآلِسْنَا
بِشُكْرِكَ عَنْ كُلِّ شُكْرٍ وَجَوَارِحَنَا بِطَاعَتِكَ عَنْ كُلِّ طَاعَةٍ
فَإِنْ قَدَّرْتَ لَنَا فِرَاقًا مِنْ شُغْلٍ فَاجْعَلْهُ فِرَاقَ سَلَامَةٍ
لَا تُدْرِكُنَا فِيهِ تَبَعَةٌ وَلَا تَلْحَقُنَا فِيهِ سَامَةٌ حَتَّى يَنْصَرِفَ
عَنَّا كِتَابُ السَّيِّئَاتِ بِصَحِيفَةٍ خَالِيَةٍ مِنْ ذِكْرِ سَيِّئَاتِنَا
وَيَتَوَلَّى كِتَابُ الْحَسَنَاتِ عَنَّا مَسْرُورِينَ بِمَا كُتِبُوا مِنْ
حَسَنَاتِنَا وَإِذَا انْقَضَتْ أَيَّامُ حَيَاتِنَا وَتَصَرَّمَتْ مَدَدُ
أَعْمَارِنَا وَاسْتَحْضَرْتَنَا دَعْوَتُكَ الَّتِي لَا بُدَّ مِنْهَا وَمِنْ
إِجَابَتِهَا فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ خِتَامَ مَا تُحْصِي
عَلَيْهَا كُتُبُ أَعْمَالِنَا تَوْبَةً مَقْبُولَةً لَا تُوقِفُنَا بَعْدَهَا
عَلَى ذَنْبٍ إِجْتَرَحْنَاهُ وَلَا مَعْصِيَةٍ اقْتَرَفْنَاهَا وَلَا تَكْشِفْ
عَنَّا سِتْرًا سَتَرْتَهُ عَلَى رُءُوسِ الْأَشْهَادِ يَوْمَ تَبْلُغُ
أَخْبَارُ عِبَادِكَ إِنَّكَ رَحِيمٌ بِمَنْ دَعَاكَ وَمُسْتَجِيبٌ
لِمَنْ نَادَاكَ هـ

11 His prayer for a happy termination of life

O Thou, the remembrance of whom is an honour to those who do remember;—

O Thou, thankfulness to whom brings exaltation to those who render thanks;

O Thou, obedience to whom is salvation to those who obey, bless Mohammad and his Al (family) and let our hearts turn away from the thought of every other thing remembering Thee; and let our tongues cease from uttering all other gratitude in thanking Thee; and let our limbs be engaged in serving Thee, leaving all other work.

And if Thou hast decreed for us rest from all toil; then, let our rest be peaceful, in which no evil consequences shall befall us, and no grief overtake us; till those who record ¹ our evil deeds return to Thee, from us, bearing a scroll free from the record of sins; and until, those who record our good deeds leave us delighted with what they have written down concerning them (good deeds).

And when the days of our existence are finished, and the duration of our lives comes to an end, and Thy summons—which is inevitable and the obedience to which is unavoidable—is served upon us, then bless Mohammad and his Al (family), and let the conclusion of what the writers of our deeds have reckoned against us, be an accepted repentance, after which we may not be detained by Thee, on account of any sin which we have committed, or any guilt which we have earned.

And do not remove the covering ² which Thou hast put over us, in the presence of spectators, on the day on which the record of Thy creatures shall be examined.

Verily, Thou art merciful to him who prayeth unto Thee, and answerest him who invoketh Thee.

1. The Recording Angels mentioned before.

2 i. e. let our failings remain unknown.

وَكَانَ مِنْ عِلَلِ الشَّرِّ فِي الْأَعْتِرَاطِ وَالْجَوْرِ

اللَّهُمَّ إِنَّهُ يَجْعَلُنِي عَنْ مَسْئَلَتِكَ خِلَالَ نَدَاكَ وَتَحْدُثُنِي
 عَلَيْهَا خَلَّةً وَوَاحِدَةً يَجْعَلُنِي أَمْرًا مَرَّتَ بِهِ فَا بَطَأْتُ عَنْهُ
 وَهَيَّئْ لِي فِيهِ نِعْمَةً وَأَنْعَمْتَ بِهَا عَلَيَّ
 فَقَصَّرْتُ فِي شُكْرِهَا وَتَجِدُ وَفِي عَلَى مَسْئَلَتِكَ تَفْضُلًا عَلَى
 مَنْ أَقْبَلَ بِوَجْهِهِ إِلَيْكَ وَوَقَدْ يَحْسُنُ ظَنُّهُ إِلَيْكَ إِذْ جَمِيعُ
 إِحْسَانِكَ تَفْضُلٌ وَإِذْ كُلُّ نِعْمِكَ ابْتِدَاءٌ فَهَذَا أَنَا ذَا
 يَا إِلَهِي وَاقِفٌ بَبَابِ عِزِّكَ وَوُجُوهُ الْمُسْتَسْلِمِ الذَّلِيلِ قَا
 سَائِلُكَ عَلَى الْحَيَاةِ مِنِّي سُؤَالَ الْبَائِسِ الْمُعِيلِ مُقَرَّرًا لَكَ
 يَا بَنِي لَمْ أَسْتَسْلِمُ وَقْتُ إِحْسَانِكَ إِلَّا بِالْإِفْلَاحِ عَنْ عِصْيَانِكَ
 وَلَمْ أَخْلُ فِي الْحَالَاتِ كُلِّهَا مِنْ أَمْتِنَانِكَ فَهَلْ يَنْفَعُنِي
 يَا إِلَهِي إِقْرَارِي عِنْدَكَ بِسُوءِ مَا كَتَبْتُ وَهَلْ يُنْجِيْنِي
 مِنْكَ اعْتِرَافِي لَكَ بِقِيَمِهِ مَا ارْتَكَبْتُ أَمَّا وَجَبْتُ لِي فِي
 مَقَامِي هَذَا اسْخَطَكَ أَمْ لَزِمَنِي فِي وَقْتِ دُعَائِي مَقْتُكَ
 بِمُحَانِكَ لَا آيَسُ مِنْكَ وَقَدْ فَتَحْتَ لِي بَابَ التَّوْبَةِ
 إِلَيْكَ بَلْ أَقُولُ مَقَالَ الْعَبْدِ الذَّلِيلِ الظَّالِمِ لِنَفْسِهِ
 الْمُسْتَوْفِي بِحُرْمَةِ رَبِّهِ الَّذِي عَظُمَتْ ذُنُوبُهُ فَجَلَّتْ

12. Confession and Repentance.

O Lord, three habits hinder me from praying unto Thee and one habit urges me to it.

Delay in doing that which Thou didst order me to perform, keeps me from prayer on account of shame; and the thing Thou didst forbid me to do, and to which I hastened likewise hinders me; and the favour Thou didst confer on me, and for which I failed to return thanks

That which urges me to pray unto Thee, is Thy kindness to the one who turneth his face towards Thee, and who cometh hopefully to Thee; for, all Thy favour is kindness, and all Thy blessings an indication of greater things yet to come.

Therefore, behold me here, O Lord, standing at the gate of Thy glory in the attitude of one who trembles in submission, and entreating Thee, in my shame, in the spirit of the poor and needy, confessing unto Thee that I never acknowledged Thy favour, save by refraining from sinning against Thee; * and that I was never, in all my circumstances, without Thy bounty.

Will, therefore O Lord, my confession to Thee, of the evils I have committed avail me anything? And will my admission to Thee of wrongs I have done, deliver me from Thy wrath?

Or hast Thou, in this my situation irrevocably decreed Thy wrath for me; or does, in the time of praying, Thy displeasure inseparably cling to me?

O Holy One, I do not despair of Thy mercy, whilst Thou hast, surely, opened for me the gate of repentance, unto Thee:

Nay, I speak the words of a despicable creature, one unjust to his own soul, one who underrates the dignity of his Lord, one whose sins are great and wax larger, and whose

* i. e. performed no positive duty in acknowledgment of Thy favours.

وَأَذْبَرْتُ أَيَّامَهُ قَوْلْتُ حَتَّىٰ إِذَا رَأَىٰ مُدَّةَ الْعَمَلِ قَدِ انْقَضَتْ
وَعَايَةَ الْعَمْرِ قَدْ انْقَضَتْ وَأَيَقُنَ أَنَّهُ لَا يُحْيِصُ لَهُ مِنْكَ وَلَا هَرَبَ
لَهُ عَنْكَ تَلَقَّاكَ إِلَّا نَابَةً وَأَخْلَصَ لَكَ التَّوْبَةَ فَقَامَ إِلَيْكَ بِقَلْبٍ
طَاهِرٍ نَفْسٍ نَمُودَةٍ عَاكِ بِصَوْتِ حَائِلٍ خَفِيٍّ قَدْ تَطَاطَأَ لَكَ فَأَنْحَنِي
وَنَكَّسَ رَأْسَهُ فَأَنْشَنِي قَدْ أَرَعَشْتُ خَشْيَتُهُ رِجْلَيْهِ وَغَرَقَتْ
دُمُوعُهُ خَدَيْهِ يَدِ عَوْكِ يَا أَرْحَمَ الرَّاحِمِينَ وَيَا أَرْحَمَ مَنْ
اِنْتَابَهُ الْمُسْتَزِجُونَ وَيَا آعْطَفَ مَنْ آطَافَ بِهِ الْمُسْتَغْفِرُونَ
وَيَا مَنْ عَفْوُهُ أَكْثَرُ مِنْ نَفْسَتِهِ وَيَا مَنْ رِضَاؤُهُ أَوقَرُ مِنْ سَخَطِهِ
وَيَا مَنْ تَحَمُّدُهُ إِلَىٰ خَلْقِهِ بِحُسْنِ التَّجَاوُزِ وَيَا مَنْ عَوْدَ عِبَادَةٍ قَبُولُ
الْإِنَابَةِ وَيَا مَنْ اسْتَصْلَحَ فَاسِدَهُمْ يَا التَّوْبَةَ وَيَا مَنْ
رَضِي مِنْ فِعْلِهِمْ بِالْيَسِيرِ وَيَا مَنْ كَافَىٰ قَلِيلَهُمْ بِالْكَثِيرِ وَ
يَا مَنْ ظَمِنَ لَهُمْ إِجَابَةَ الدُّعَاءِ وَيَا مَنْ وَعَدَهُمْ عَلَىٰ نَفْسِهِ
بِتَفْضِيلِهِ حُسْنَ الْجَزَاءِ مَا أَنَا يَا عَصَىٰ مِنْ عَصَاكَ فَغَفَرْتَ
لَهُ وَمَا أَنَا يَا لَوْمٍ مِنْ اِعْتَدَارِ إِلَيْكَ فَحَقِّلْتَ مِنْهُ وَمَا أَنَا يَا ظَلَمَ
مَنْ تَابَ إِلَيْكَ فَعُدْتَ عَلَيْهِ أَنْ تَوْبَ إِلَيْكَ فِي مَقَامِي هَذَا
تَوْبَةً نَادِيَةً عَلَىٰ مَا قَرِطَ مِنْهُ مُشْفِقِينَ مِمَّا اجْتَمَعَ عَلَيْهِ خَالِصِ
الْحَمَاءِ مِمَّا وَقَعَ فِيهِ عَالِمِيَانِ الْعَفْوَعَيْنِ الذَّنْبِ الْعَظِيمِ

days have changed and become unfavourable; until he found that the opportunity for action had expired, and the duration of life was finished, and he was convinced that there was no escape for him from Thee and no refuge; then he presented himself to Thee, with conversion and sincerely repented unto Thee. So, he stood up in Thy presence with a pure, clean heart and addressed Thee in a low faltering voice.

Verily, he bowed before Thee, till he became crooked, and bent down his head till he was doubled:

Verily, his fear caused his legs to tremble, and his tears flowed down his cheeks:

He calls upon Thee, saying, O merciful God and O most compassionate of those to whom seekers after mercy continually come, and O most gracious of those whom seekers after pardon approach, and O Thou whose forgiveness is more frequent than Thy chastisement, and O Thou whose approbation is more abundant than Thy wrath, and O Thou who favoured Thy creatures by overlooking their guilt, and O Thou who trained Thy servants to hope for the acceptance of conversion,* and O Thou who corrected their corruption with repentance, and O Thou who was satisfied with very little of their good deeds, and O Thou who rewarded their insignificant deeds abundantly, and O Thou who guaranteed to them answers to prayer, and O Thou who graciously promised them on Thy own pledge, a handsome recompense! I am not the greatest of those who disobeyed Thee and obtained Thy pardon; and I am not the most blameworthy of those who apologised unto Thee and Thou didst accept their apology; and I am not the most unjust of those who repented unto Thee, and Thou didst show them Thy favour:

I repent unto Thee, in this my situation, the repentance of one ashamed of what he neglected to perform, afraid of what he has accumulated against him, sincerely sorry for what he fell into, knowing that the forgiving of sins is not

* I e to hope that God will accept their renunciation of evil habits and adoption of a virtuous course of life.

لَا تَعَاظِمُكَ وَأَنْ الْجَاوِزَ عَنِ الْإِثْمِ الْجَلِيلِ لَا يَسْتَصْعِبُكَ وَأَنْ
 اخْتِمَالَ الْجَنَائِبِ الْفَاحِشَةِ لَا يَتَكَادُكَ وَأَنْ أَحَبَّ عِبَادِكَ
 إِلَيْكَ مَنْ تَرَكَ الْإِسْتِكْبَارَ عَلَيْكَ وَجَانَبَ الْإِصْرَارَ وَلَزِمَ الْإِسْتِغْفَارَ
 وَأَكَا أَبْرَأُ إِلَيْكَ مَنْ أَنْ أَسْتَكْبِرَ وَأَعُوذُ بِكَ مِنْ أَنْ أُصِرَّ
 وَأَسْتَغْفِرَكَ لِمَا قَصُرْتُ فِيهِ وَأَسْتَعِينُ بِكَ مَا عَجَزْتُ عَنْهُ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي مَا يَجِبُ عَلَيَّ لَكَ وَعَا فِئْتِي مِمَّا
 اسْتَوْجِبُهُ مِنْكَ وَأَجْزِنِي مِمَّا يَخَافُهُ أَهْلُ الْإِسَاءَةِ فَإِنَّكَ
 مَلِيٌّ بِالْعَفْوِ مَرْجُوٌّ لِلْمَغْفِرَةِ مَعْرُوفٌ بِالْجَاوِزِ لَيْسَ بِحَاجَتِي
 مَطْلَبٌ سِوَاكَ وَلَا لِي نَبِيٌّ غَايِرُكَ حَاشَاكَ وَلَا آخَاكَ عَلَى
 نَفْسِي إِلَّا يَا إِلَهَ أَهْلِ التَّقْوَى وَأَهْلَ الْمَغْفِرَةِ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْضِ حَاجَتِي وَأَنْجِ طَلِبَتِي وَاعْفِرْ ذَنْبِي
 وَأَمِنْ خَوْفَ نَفْسِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَذِكْرُكَ عَلَيْكَ
 يَسِّرُ أَمِينَ رَبِّ الْعَالَمِينَ ه

too great a task for Thee, and the overlooking of mighty guilt is not too difficult for Thee, and the enduring of excessive wrongs is not hard upon Thee; and that the most favourite of Thy creatures is one who giveth up pride, and abstaineth from persisting (in wrong) and constantly asketh pardon:

- And I clear myself before Thee from being proud, and crave Thy protection against persisting (in sin), and ask Thy pardon for what I failed in, and beg Thy assistance in what I am too weak to do.

O Lord, bless Mohammad and his Al (family, and forgive me what is due unto Thee from me, ¹ and save me from what I deserve from Thee, ² and shelter me from what the wicked are afraid of ³.

For, verily, Thou hast power to forgive; pardon is hoped for, from Thee; Thou art celebrated for overlooking faults:

I have no other one whom I may beg to fulfil my wishes but Thee; and no forgiver of my sins, other than Thee—far be it from Thee if I think there is another, and I do not fear that any thing will happen to my soul, except from Thee:

Verily, Thou deservest to be feared, and art worthy of forgiving sins.

Bless Mohammad and his Al (family), and fulfil my need, and grant my wish, and forgive my sins, and quell the dread of my soul:

Verily, Thou hast power over every thing, and this is easy for Thee.

Amen, Lord of the worlds!

1. i. e. duties I owe to Thee.

2. i. e. punishment for default.

3. i. e. punishment

وَكَانَ مِنْهُمْ مَنْ جَاءَ بِالسَّيِّئَاتِ وَمَنْ جَاءَ بِالسَّيِّئَاتِ وَالْأَلْبَانِ وَالْأَلْبَانِ

اللَّهُمَّ يَا مُنْتَهَى مَطْلَبِ الْحَاجَاتِ يَا مَنْ عِنْدَهُ تَكْمِلُ الطَّلِبَاتِ
 وَيَا مَنْ لَا يَرِيحُ رِيحَهُ إِلَّا ثَمَانٍ وَيَا مَنْ لَا يَكْدِرُ عَطَايَاهُ
 إِلَّا مِثْلَانِ وَيَا مَنْ يَسْتَعِينُ بِهِ وَلَا يَسْتَعِينُ عَنْهُ وَيَا مَنْ يُرْغَبُ
 إِلَيْهِ وَلَا يُرْغَبُ عَنْهُ وَيَا مَنْ لَا تَقْنِي خَزَائِنُهُ إِلَّا سَائِلُ وَيَا مَنْ
 لَا تَبْدِلُ حِلْمَتَهُ إِلَّا سَائِلُ وَيَا مَنْ لَا تَقْطِعُ عَنْهُ حَوَائِجُ الْمُحْتَاجِينَ
 وَيَا مَنْ لَا يُعْنِيهِ دُعَاءُ الدَّاعِينَ تَمَدُّ حَتَّ بِالْعَنَاءِ عَنْ خَلْقِكَ
 وَأَنْتَ أَهْلُ الْغِنَى عَنْهُمْ وَنَسَبَتُهُمْ إِلَى الْفَقْرِ وَهُمْ أَهْلُ الْفَقْرِ إِلَيْكَ
 فَمَنْ حَاقِلٌ سَدِّ خَلَّتْ مِنْ عِنْدِكَ وَرَأَى مَصْرُوفَ الْفَقْرِ عَنْ نَفْسِهِ
 بِكَ فَقَدْ طَلَبَ حَاجَتَهُ فِي مَطَانِيهَا وَأَتَى طَلِبَتَهُ مِنْ وَجْهِهَا وَمَنْ
 تَوَجَّاهُ بِحَاجَتِهِ إِلَى أَحَدٍ مِنْ خَلْقِكَ أَوْ جَعَلَهُ سَبَبَ نَجْمِهَا دُونَكَ فَقَدْ
 تَعَرَّضَ لِلْعِزِّ وَالْإِسْمِ مِنْ عِنْدِكَ قُوَّةَ الْإِحْسَانِ اللَّهُمَّ وَلِيَّ الْيَقِينِ
 حَاجَتِي قَدْ قَصَّرَ عَنْهَا جُهِدِي وَتَقَطَّعَتْ دُونَهَا حِيلِي وَسَوَّلَتْ لِي فَيْسِي
 رَفْعَهَا إِلَيَّ مَنْ يَرْفَعُ حَوَائِجِي إِلَيْكَ وَلَا يَسْتَعِينُ فِي طَلِبَاتِي عَنْكَ وَهِيَ زَلَّةٌ
 مِنْ زَلَلِ الْخَاطِئِينَ وَعَاثَةٌ مِنْ عَاثَاتِ الْمُنْذَرِينَ ثُمَّ أَنْتَ بَيْتُ كِبَرِكَ
 لِي مِنْ عَفْوِي وَهَضْبُ بَوْفِيكَ مِنْ زَلَّتِي وَرَجَعْتُ وَلَكِنَّتَ بِسَيِّئَاتِي عَنْ
 عَاثَتِي وَقُلْتَ بُحَانَ رَيْي كَيْفَ يَسْأَلُ مُتَحَاجٌّ مُتَاجِرًا وَأَتَى يُرْغَبُ مُعْجِلًا إِلَى مُعْجِلٍ

18. His petition to the Almighty in time of need.

O Lord, Thou who dost ultimately satisfy our needs; Thou with whom lies the success of prayers; who selleth not his favours for prices; whose gifts are not accompanied with reproaches; through whom independence can be obtained, and of whom none can be independent; towards whom men are attracted with irresistible attraction; whose stores cannot be exhausted by requests, and whose wisdom cannot be altered by any means; from whom the needs of the needy are never cut off; whom prayers do not fatigue,

Thou hast prided Thyself on being independent of Thy creatures; and Thou art worthy of being independent of them.

Thou hast called them needy and they are needy towards Thee

Therefore, whosoever resolved upon the satisfaction of his need through Thee, and desired that his need be removed by Thee, surely he sought this satisfaction in the right place; and approached the object of his desire directly:

And whosoever directed his petition to any of Thy creatures, or considered him to be the one to grant its fulfilment, in preference to Thee; verily, he exposed himself to disappointment, and deserved from Thee privation of blessings.

And I, O Lord, have a need toward Thee. My efforts have fallen short, and my desires are of no avail. My soul induced me to seek the satisfaction of my need from one who is not independent of Thee, and places his necessities before Thee. This was one of the slips of the erring, and one of the mistakes of sinners. Then I was aroused from my ignorance by Thy warning; and rose by Thy grace from my fall, and returned; ‡ and with Thy help I corrected my blunder and said, Holy is my Lord!

How can one needy creature beg from another who is in need; and why should a pauper be attracted to another

‡ Drew back.

فَقَصِدْتُكَ يَا إِلَهِي بِالرَّغْبَةِ وَأَوْقَدْتُ عَلَيْكَ رَجَائِي بِالْيَقَةِ بِكَ
وَعِلِمْتُ أَنَّ كَثِيرَ مَا أَسْأَلُكَ يَسِيرُ فِي وَجْدِكَ وَأَنَّ خَطِيرَ مَا أَسْتَوْهِدُكَ
حَقِيرٌ فِي وَسْعِكَ وَأَنَّ كَرَمَكَ لَا يَضِيقُ عَنْ سُؤَالِ أَحَدٍ وَأَنَّ يَدَكَ
بِالْعَطَاءِ أَعْلَى مِنْ كُلِّ يَدٍ اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَاجْلِنِي بِكَرَمِكَ
عَلَى الْمُفْضِلِ وَلَا تَحْمِلْنِي بَعْدَكَ عَلَى الْإِسْتِحْقَاقِ فَمَا أَنَا بِأَوَّلِ رَاغِبٍ
رَغِبَ إِلَيْكَ فَأَعْطَيْتَهُ وَهُوَ يَسْتَحِقُّ الْمَنَعَ وَلَا بِأَوَّلِ سَائِلٍ سَأَلَكَ
فَأَفْضَلْتَ عَلَيْهِ وَهُوَ يَسْتَوْجِبُ الْحَرَمَانَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ
وَكُنْ لِي دُعَايَ مُجِيبًا وَمِنْ يَدَائِي قَرِيبًا وَلِتَضَرُّعِي رَاحِمًا وَلِصَوْتِي
سَامِعًا وَلَا تَقْطَعْ رَجَائِي عَنْكَ وَلَا تَبْتُ سَبِيَّ مِنْكَ وَلَا تُؤَيِّدْهُ
فِي حَاجَتِي هَذِهِ وَغَيْرِهَا إِلَى سِوَاكَ وَتَوَلَّنِي بِخُجَّةِ طَلِبَتِي وَقَضَاءِ
حَاجَتِي وَتَبَلَّ سُوْلِي قَبْلَ زَوَالِي عَنْ مَوْقِفِي هَذَا بِتَيْسِيرِكَ لِي
الْعَاسِرُ وَحَسَنَ تَقْدِيرِكَ لِي فِي جَمِيعِ الْأُمُورِ وَصَلِّ عَلَى مُحَمَّدٍ وَإِلَيْهِ
صَلَاةَ دَائِمَةٍ بَنَامِيَةٍ لَا انْقِطَاعَ لِأَبَدِهَا وَلَا مُنْتَهَى لِأَمَدِهَا
وَاجْعَلْ ذَلِكَ عَوْنًا لِي وَسَبَبًا لِحَاجِ طَلِبَتِي إِنَّكَ وَاسِعٌ كَرِيمٌ
وَمِنْ حَاجَتِي يَا رَبِّ كَذَا وَكَذَا وَتَذَكَّرْ حَاجَتَكَ ثُمَّ
تَسْبُحُ وَتَقُولُ فِي سَجُودِكَ فَضْلَكَ السَّيِّئِ وَإِحْسَانَكَ
ذَلِّفِي فَأَسْأَلُكَ بِكَ وَبِمُحَمَّدٍ وَإِلَيْهِ صَلَوَاتُكَ عَلَيْهِمَا أَنْ
لَا تُرُدَّنِي خَائِبًا

pauper? So I returned unto Thee with sincere longing, and laid my hope before Thee, with perfect trust in Thee; and I was sure that the utmost I would beg of Thee, would be trivial in comparison with Thy wealth; and the utmost that I would desire from Thee, would be insignificant along side of Thy prosperity; and that Thy bounty is not encompassed by any one's request; and that Thy hand is exalted far above every hand, in liberality

O Lord, therefore, bless Mohammad and his Al (family), and deal with me kindly according to Thy grace; and do not in Thy justice, deal with me according to my merit.

For, I am not the first applicant who applied to Thee, and Thou didst grant my request, whilst I deserved refusal and I am not the first petitioner who petitioned Thee, and Thou didst favour me whilst entitled to disappointment

O Lord, bless Mohammad and his Al (family), and grant acceptance to my prayer, hear my call, hearken to my supplication, and listen to my voice; and do not cut off my hope from Thee, and do not sever my connection with Thee, and do not permit me in this and other needs to turn to any other besides Thee; and undertake the fulfilment of my request, and the satisfaction of my need, and the answering of my prayer, before I leave this my spot, by making easy for me that which is difficult, and by bestowing upon me Thy excellent decree in all matters.

And bless Mohammad and his Al (family) with a blessing perpetual, growing, having no end to its duration, and no limit to its extent, and let it be a help to me, and a cause for granting my request.

Verily Thou art generous and gracious

And my request O Lord, is such and such—(mention it and prostrate thyself and say in the prostration). *

Thy grace has comforted me; and Thy goodness has guided me, so I request Thee, for Thy sake and that of Mohammad and his Al (family)—They blessings on them—not to turn me away disappointed.

* The words within brackets do not form part of the prayer, but are intended to instruct the person praying how to prefer his request to the Almighty

وكان في كتاب علي بن ابي طالب عليه السلام مال الحب

يَا مَنْ لَا يَفْقُحُ عَلَيْهِ أَنْبَاءُ الْمُتَظَلِّينَ وَيَا مَنْ لَا يَسْتَعِزُّ بِقَصَصِهِمْ إِلَى شَهَادَاتِ الشَّاهِدِينَ وَيَا مَنْ قُرْبَتُ نَسَبِهِمْ
مِنَ الْمَظْلُومِينَ وَيَا مَنْ بَعْدَ عَوْنِهِ عَيْنُ الظَّالِمِينَ وَمَا أَجْزَلُ
يَا إِلَهِي مَا نَأْتِي مِنْ فُلَانِ بْنِ فُلَانٍ مَا حَظَرْتُ ظُلْمَ
مِثِّي مَا جَعَلْتُ عَلَيْهِ بَطْرًا فِي نِعْمَتِكَ عِنْدَهُ وَأَخْذًا لِي بِكَ
عَلَيْهِ اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ وَخُذْ ظُلْمِي وَعَدُوِّي وَمَنْ
ظَلَمَ بِقُوَّتِكَ وَأَفْلَسَ حَذَقًا عَنِّي بِقُدْرَتِكَ وَأَجْعَلْ لَهُ
شُغْلًا فِيمَا بَيْنَهُ وَبَيْنَ عَمَائِنَا وَيَا اللَّهُمَّ وَصِّلْ عَلَى مُسَدِّ
وَالِهِ وَلَا تُسَوِّغْ لَهُ ظُلْمِي وَأَحْسِنْ عَلَيْهِ هَوْنِي وَأَعْصِمْنِي
مِنْ مِثْلِ أَفْعَالِهِ وَلَا تَجْعَلْنِي فِي مِثْلِ حَالِهِ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَعِزَّنِي عَلَيْهِ عَدُوِّي حَاضِرَةً تَكُونُ مِنْ غِيظِهِمْ شَقِيَّةً
وَمِنْ حَقِيقَتِهِ عَلَيْهِ وَفَاءً اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَوِّضْنِي بِظُلْمِهِ
عَفْوًا وَأَبْدِ لِي بِسُوءِ صَنِيعِهِ بِي رَحْمَةً تَكُنْ لِي مَكْرُومًا
جَلَّ دُونَ سَخَطِكَ وَكُلُّ مَوْزَنَةٍ سَوَاءٌ لَكَ اللَّهُمَّ مَوْزَنَةٌ
اللَّهُمَّ فَلَمَّا كَرِهْتَ إِلَيَّ أَنْ أَظْلَمَ قَعْنِي مِنْ أَنْ أَظْلَمَ

14. His prayer when he was oppressed by tyrants.

O Thou to whom the tidings of complainants are not unknown, and O Thou who doth not require the evidence of witnesses to their reports, O Thou whose help is nigh to the oppressed, and O Thou whose assistance is far removed from the wicked Verily, Thou knowest O my Lord what hath come upon me from so and so the son of so and so, * of that which Thou didst prohibit him from doing; and what power he hath gained over me by means of that which Thou didst forbid him, because of pride in the possessions which are from Thee; and in utter disregard of Thy prohibition to him.

Therefore, O Lord bless Mohammad and his Al (family) and by Thy strength restrain my oppressor and my enemy from overwhelming me; and with Thy power, turn aside his sharpness from me, and let him be engaged in what immediately surrounds him, and render him powerless, against that to which he is hostile

And O Lord bless Mohammad and his Al (family), and do not tolerate the oppression of my enemy, and help me to be successful over him, and guard me from deeds similar to his, and do not put me in situation like his

O Lord bless Mohammad and his Al (family), and help me against my enemy with immediate assistance, which may put an end to my resentment of him, and give a satisfaction to my grudge against him.

O Lord bless Mohammad and his Al (family), and compensate me for the oppression I have suffered from him, with Thy forgiveness; and make up for his wrongs to me, with Thy mercy; for, every evil is small in comparison with Thy wrath, and every calamity is light when accompanied with Thy bounty.

O Lord, Thou hast made it disagreeable to me to be oppressed, therefore, restrain me from oppressing others; do

* Here the name of enemy and his father should be mentioned.

اللَّهُمَّ لَا أَشْكُو إِلَّا إِلَى أَحَدٍ سِوَاكَ وَلَا أَسْتَعِينُ بِمَا كِمْ غَيْرَكَ
 حَاشَاكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصِلْ دُعَائِي بِإِلْجَابَةِ وَاقِفِي
 شِكَايَتِي بِالتَّغْيِيرِ اللَّهُمَّ لَا تَفْتِنِّي بِالْقُتُوبِ مِنْ إِنْصَافِكَ وَلَا
 تَفْتِنَهُ بِالْأَمِنْ مِنْ انْكَارِكَ قَبِيضٍ عَلَى ظُلْمِي وَبِمَاجِرَتِي
 بِحَقِّي وَعِزِّهِ عَمَّا قَلِيلٍ مَا أَوْعَدْتَ الظَّالِمِينَ وَعَرِّفَنِي
 مَا أَوْعَدْتَ مِنْ إِجَابَةِ الْمُضْطَرِّينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَوَقِّفْنِي لِقَبُولِ مَا قَضَيْتَ لِي وَعَلَى وَرَضَتِي بِمَا أَخَذْتَ
 لِي وَمَنِي وَاهْدِنِي لِلَّتِي هِيَ أَقْوَمُ وَاسْتَعِيزْ بِي بِهَا هُوَ أَسْلَمُ
 اللَّهُمَّ وَإِنْ كَانَتْ الْخَيْرَةُ لِي عِنْدَكَ فِي تَأْخِيرِ الْأَخْذِ وَتَرْكِ
 الْأَنْتِقَامِ مِنِّي ظَلَمْتَنِي إِلَى يَوْمِ الْفَصْلِ وَجَمِيعِ الْخَصْمِ فَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَابْدِئْ بِي مِنْكَ بِنِيَّةٍ صَادِقَةٍ وَصَبْرٍ
 دَائِمٍ وَاعِزَّنِي مِنْ سُوءِ الرَّغْبَةِ وَهَلْجِ أَهْلِ الْخَرْصِ وَ
 صَوِّرْ قَلْبِي مِثَالَ مَا أَذْخَرْتَ لِي مِنْ ثَوَائِكَ وَأَعْدَدْتَ
 لِي خَصْمِي مِنْ جَزَائِكَ وَعِقَابِكَ وَاجْعَلْ ذَلِكَ سَبَبًا لِقَنَائَتِي
 بِمَا قَضَيْتَ وَثِقْتِي بِمَا تَخَيَّرْتَ أَمِينَ يَا رَبَّ الْعَالَمِينَ إِنَّكَ
 ذُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

not permit me O Lord to complain to any one except Thee, nor to ask assistance of any ruler besides Thee: Far be it from me !

Therefore, bless Mohammad and his Al (family), and join my prayer with Thy answer, and bring my complaint nigh to alteration.

O Lord do not test me with despair of Thy Justice, and do not tempt him by the delay of Thy chastisement, so that he may persist in oppressing me, and refuse to give me my rights: and let him know, shortly, of that punishment with which Thou hast threatened tyrants, and let me know what Thou hast promised for the relief of the afflicted

O Lord bless Mohammad and his Al (family), and give me grace to accept what Thou hast decreed for me and against me, and reconcile me to what Thou hast taken from me and direct me to that path which is most straight, and employ me in that which is the safest.

O Lord, and if in Thy judgment it would be better for me if Thou delayest the seizure of the tyrant, and taking vengeance upon him who has oppressed me until the day of Judgment, when the enemies are gathered together; then bless Mohammad and his Al (family) and help me by giving me a sincere motive and enduring patience; and guard me from evil propensities and restlessness of ambition; and imprint upon my mind the likeness of what Thou hast stored for me by way of reward, and prepared for my enemy by way of retribution and torment; and let this be the cause of my contentment with what Thou hast decreed, and of trust in what Thou hast chosen.

Amen Lord of the worlds ! Verrily Thou art possessor of great excellence, and Thou hast power over everything.

وَكَا مِنْ دَعَاكَ الْبَشِيرُ الْخَاضِعُ وَتَرْكُ رَبِّكَ وَبِكَ

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا لَمْ أَزَلْ أَتَصَرَّفُ فِيهِ مِنْ سَلَامَةٍ بَدَنِي وَ
لَكَ الْحَمْدُ عَلَى مَا أَحَدْتَنِي مِنْ عِلَّةٍ فِي جَسَدِي فَمَا أَدْرِي يَا إِلَهِي
أَيُّ الْمَالِكِينَ أَحَقُّ بِالشُّكْرِ لَكَ وَأَيُّ الْوَقْتَيْنِ أَوْلَى بِالْحَمْدِ لَكَ أَوْ قَدْ
الْحَقَّةِ الَّتِي هَمَّا تَنِي فِيهَا طَيِّبَاتِ رِزْقِكَ وَتَشْطِطُنِي بِهَا لَا بِنِعَاءٍ مَرَضًا لَكَ
وَفَضْلِكَ وَتَوَيْتُنِي مَعَهَا عَلَى مَا وَفَّقْتَنِي لَهُ مِنْ طَاعَتِكَ أَمْ وَقَدْ الْعِلَّةُ
الَّتِي تَحْصَتُنِي بِهَا وَالنِّعَمُ الَّتِي أَتَمَّحْتَنِي بِهَا تَخَوُّفًا لِمَا تُقَلُّ عَلَى ظَهْرِي مِنْ
الْخَطِيئَاتِ وَتَطْهَرُ لِي لِمَا انْفَسَتْ فِيهِ مِنَ السَّيِّئَاتِ وَتَنْبِيهَا لِنَاوِلِ التَّوْبَةِ
وَتَذَكِيرِ الْحَوْلِ الْخَوْبَةِ بِعَدِيمِ النِّعْمَةِ وَفِي خِلَالِ ذَلِكَ مَا كَتَبَ لِي الْكَاتِبُ
مِنْ زَكَاةِ الْأَعْمَالِ مَا لَا قَلْبٌ فَلَزَّ فِيهِ وَلَا لِسَانٌ تَطْقُ بِهِ
وَلَا جَارِحَةٌ تَكْفُتُهُ بَلْ إِفْضَالًا مِنْكَ عَلَيَّ وَإِحْسَانًا مِنْ
صَنِيْعِكَ إِلَيَّ اللَّهُمَّ فَصِّلْ عَلَى عُمَدٍ وَإِلَيْهِ وَحَيْثُ إِلَهَاتُ
مَا رَضِيتَ لِي وَتَبَيَّنَ لِي مَا أَخَلَّتْ بِي وَطَهَّرَتْ لِي مِنْ دَنَسٍ
مَا اسْلَفْتُ وَأَفْرَعْتَنِي شَرَّ مَا قَدَّمْتُ وَأَوْجِدْ لِي حَلَاوَةَ
الْعَافِيَةِ وَأَذِقْنِي بَرْدَ السَّلَامَةِ وَاجْعَلْ فُجُوعِي عَنْ عِلَّتِي
إِلَى عَفْوِكَ وَمُتَحَوِّلِي عَنْ صَرَغَتِي إِلَى تَجَاوُزِكَ وَخَلَاصِي

15. His prayer in illness, distress and calamity.

O Lord all praise is due to Thee for bodily health in which I move about; and all praise is due to Thee for such of disease as Thou didst cause in my body.

For, I do not know, O Lord which of the two states is more suitable for thanking Thee, and which of the two times is preferable for praising Thee

Either the time of health, wherein Thou didst cause Thy pure nourishment to support me, and whereby Thou didst make me happy in earning Thy approbation and favour, and whereby Thou didst strengthen me for such of Thy services as Thou gavest me grace to perform;

Or the time of sickness, whereby Thou didst purify me and the blessings Thou didst confer on me, in order, to lighten (remit) such sins as were lying heavily upon my back, and by way of purifying me from such inequity as I plunged into and by way of warning me to be prompt in repentance, and in order to induce me to try to blot out my transgressions? All this through Thy eternal favour!

And in the meantime what the scribes have recorded to my credit of pure deeds, which no mind has ever thought of, no tongue uttered, and no limb toiled for—only by way of kindness from Thee to me, and of * Thy gracious favour to me.

O Lord, therefore, bless Mohammad and his Al (family), and make agreeable to me what Thou hast approved of for me, and lighten for me what Thou hast visited upon me, and purify me of the taint of that sin which I committed beforehand, and remove from me the evil results of what I have performed, and confer on me the sweetness of good health, and make me taste the coolness of peace, and let my recovery

* The belief is that the Recording Angels put down to the credit of the sickman all the good acts he used to perform when healthy and which he is unable to perform on account of sickness. T.

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مِنْ كَرَمِي إِلَى رَوْحِكَ وَسَلَامَتِي مِنْ هَذِهِ الشَّدَّةِ إِلَى
فَرْجِكَ إِنَّكَ التَّقْضِيلُ بِالْإِحْسَانِ الْمَتَّطُولُ بِالْإِمْتِنَانِ
الْوَهَّابُ الْكَرِيمُ ذُو الْجَلَالِ وَالْإِكْرَامِ

from my illness be accompanied with Thy forgiveness, and let my restoration from my fall lead to Thy pardon, and let my release from pain be followed by comfort, and my rescue from this affliction by Thy deliverance.

Verily Thou art benevolently kind, bountifully gracious, magnificently generous and the possessor of greatness and glory !

وَكَانَ مِنْ دَعَائِهِ عَلَيْهِ السَّلَامُ إِذَا اسْتَقَالَ مِنْ مَوْنِهِ أَوْ مَضَى فِي

ظِلِّ الْعَفْوَ عَمَّنْ

اللَّهُمَّ يَا مَنْ بِرَحْمَتِهِ يَسْتَعِينُ الْمَذْنُوبُونَ وَيَا مَنْ إِلَى ذِكْرِكَ حَسَانُهُ
يَفْرَحُ الْمُضْطَرُّونَ وَيَا مَنْ لِحَقِيقَتِهِ يَنْتَجِبُ الْخَاطِئُونَ وَيَا أَنْسَ كُلِّ
مُسْتَوْحِشٍ غَرِيبٍ وَيَا فَارِجَ كُلِّ مَكْرُوبٍ كَثِيبٍ وَيَا غَوْثَ كُلِّ
فَحْدُولٍ قَرِيدٍ وَيَا عِضْدَ كُلِّ مُتَحَاجٍ طَرِيدٍ أَنْتَ الَّذِي وَسَّعْتَ كُلَّ
شَيْءٍ رَحْمَةً وَعِلْمًا وَأَنْتَ الَّذِي جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعْمِكَ سَهْمًا وَ
أَنْتَ الَّذِي عَفَوْتَ أَعْلَى مِنْ عِقَابِهِ وَأَنْتَ الَّذِي تَسْعَى رَحْمَتُهُ أَمَامَ
غَضَبِهِ وَأَنْتَ الَّذِي عَطَاؤُهُ أَكْثَرُ مِنْ مَنَعِهِ وَأَنْتَ الَّذِي اسْتَسْمَعَ
الْخَلَائِقُ كُلَّهُمْ فِي وَسْوَءِهِ وَأَنْتَ الَّذِي لَا يَرْغَبُ فِي جَزَاءٍ مَنْ أَعْلَاهُ
وَأَنْتَ الَّذِي لَا يُفْرِطُ فِي عِقَابٍ مَنْ عَصَاهُ وَأَنَا يَا إِلَهِي عَبْدُكَ الَّذِي
أَمَرْتَهُ بِاللُّدْعَاءِ فَقَالَ لَبَّيْكَ وَسَعْدَيْكَ هَا أَنَا ذَا يَا رَبِّ مَطْرُومٌ بَيْنَ
يَدَيْكَ أَنَا الَّذِي أَوْقَرْتُ الْخَطَايَا ظَهْرَهُ وَأَنَا الَّذِي أَقَمْتُ الدُّنُوبَ
عُمُرَهُ وَأَنَا الَّذِي يَحْمِلُ عَصَاكَ وَلَمْ تَكُنْ أَهْلًا مِنْ لَدُنْكَ هَلْ أَنْتَ يَا
إِلَهِي رَاحِمٌ مَنْ دَعَاكَ فَأَبْلَغَ فِي الدُّعَاءِ أَمَرْتَهُ غَافِلٌ لَنْ بَكَاءٍ فَاسْمَعْ
فِي الْبَكَاءِ أَمَرْتَهُ مُتَبَاوِرٌ عَنْ عَفْوِكَ وَجْهَةً تَنْ لَلْأَمْرِ أَنْتَ مُغْنٍ
مَنْ شَكَى إِلَيْكَ فَقَرَّةً تَوَكَّلَ إِلَهِي لَا تُغَيِّبُ مَنْ لَا يَجِدُ مُعْطِيًا غَيْرَكَ

18. His humble entreaty for remission of sin.

O Lord! Thou art the one through whose mercy the erring pray for redress; the one in the remembrance of whose grace the afflicted take refuge; the one in dread of whom the guilty bitterly weep! O solace of every sad stranger,¹ and O delight of every brokenhearted sufferer, and O redresser of the forsaken and lonely and O helper of the needy and far exiled, who hast surrounded everything with mercy and knowledge! It is Thou who hast allotted every creature a share in Thy blessings; and it is Thou whose forgiveness is superior to his chastisement; and it is Thou whose mercy walks in front of his wrath, and it is Thou whose generosity is more frequent than his refusal, and it is Thou whose power and prosperity embrace all creatures, it is Thou who doth not desire recompense from him, whom Thou didst bless, it is Thou who doth not commit excess in punishing him, who disobeyed Thee

And I O Lord am Thy servant whom Thou hast commanded to pray and who has answered Here I am ready to obey Thee! Here I am at Thy call! Behold O Lord, here I am prostrate in Thy presence!

It is I whose back is overloaded with guilt, it is I whose life has been dissipated by sins, it is I who ignorantly disobeyed Thee, though Thou didst not deserve it² from me

Wilt Thou O Lord pity him who prayeth unto Thee? So that I may make excellent petitions unto Thee. Or, wilt Thou forgive him who cries unto Thee? So that I may make haste to cry.

Or, wilt Thou pardon him who puts his face on the dust, before Thee, in token of submission?

Or, wilt Thou prosper him who in confidence complained unto Thee of his poverty?

O Lord do not disappoint one who finds no giver except

1. i. e. one who happens to be among strangers, and has no kith or kin near him
2. i. e. disobedience.

وَلَا تَخْذُلْ مَنْ لَا يَسْتَغْفِي عَنْكَ يَا حَيُّ ذُو نَاكَ إِلَهِي فَصَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَلَا تُعْرِضْ عَنِّي وَقَدْ أَقْبَلْتُ إِلَيْكَ وَلَا تُخْرِمْ مِنِّي وَقَدْ
رَغَيْتُ إِلَيْكَ وَلَا تُجَبِّحْنِي بِالرَّدِّ وَقَدْ انْتَصَبْتُ بَيْنَ يَدَيْكَ
أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
ارْحَمْنِي وَأَنْتَ الَّذِي سَمَّيْتَ نَفْسَكَ بِالْعَفْوِ فَاعْفُ عَنِّي قَدْ تَرَى
يَا إِلَهِي فَيْضَ دَمْعِي مِنْ خِيفَتِكَ وَوَجِيبَ قَلْبِي مِنْ خَشْيَتِكَ
وَانْتِفَاضَ جَوَارِحِي مِنْ هَيْبَتِكَ كُلُّ ذَلِكَ حَيَاءٌ مِنِّي بِسُوءِ
عَمَلِي وَلِذَلِكَ خَمَدَ صَوْتِي عَنِ الْجَبَابِلِ إِلَيْكَ وَكَلَّ لِسَانِي عَنْ
مُنَاجَاةِكَ يَا إِلَهِي فَلَاكَ الْحَمْدُ فَلَمْ مِّنْ عَائِبَةٍ سَتَرَهَا عَلَيَّ
فَلَمْ تَقْضِ مِنِّي ذَنْبٌ غَطَّيْتَهُ عَلَيَّ فَلَمْ تَشْهَرْنِي وَكَمْ
مِّنْ شَائِبَةٍ أَلَمْتُ بِهَا فَلَمْ تَهْتِكْ عَنِّي سِتْرَهَا وَلَمْ تَقْلُدْنِي
مَكْرُوهَ شَتَارِهَا وَلَمْ تُبْدِ سَوَائِهَا لِمَنْ يَلْقَسُ مَعَاصِي مِنْ
جَائِرِي وَحَسَدَ نَفْسِكَ عِنْدِي ثُمَّ لَمْ يَهْنِ ذَلِكَ عَنِّي
أَنْ جَرَيْتُ إِلَى سُوءٍ مَا عَاهَدْتُ مِنِّي فَمَنْ أَجْهَلُ مِنِّي يَا
إِلَهِي بِرُشْدِهِ وَمَنْ أَغْفَلُ مِنِّي عَنْ حَظِّهِ وَمَنْ أَبْعَدُ مِنِّي
مِنْ اسْتِصْلَاحِ نَفْسِهِ حِينَ أَنْفَقُ مَا أَجَرْتِ عَلَيَّ مِنْ زُرْقِكَ
فِيمَا تَهْتِنِي عَنْهُ مِنْ مَعْصِيَتِكَ وَمَنْ أَبْعَدُ غَوْرًا فِي الْبَاطِلِ وَ
أَشَدُّ إِقْدَامًا عَلَى السُّوءِ مِنِّي حِينَ آفَيْتُ بَيْنَ دَعْوَتِكَ وَدَعْوَةِ

Thee; and do not disgrace one who finds none to whom he can turn for help besides Thee.

O Lord, therefore, bless Mohammad and his Al (family) and do not turn away from me, whilst I have turned towards Thee; and do not disappoint me, whilst I have inclined towards Thee; and do not smite my face with reprobation, whilst I stand before Thee.

It is Thou who hast given to Thyself the attribute of Mercy, therefore, bless Mohammad and his Al (family) and have pity on me; and it is Thou who hast named Thyself Forgiveness, therefore forgive me.

Verily, Thou seest O Lord the flow of my tears on account of fear of Thee, and the palpitation of my heart through dread of Thee, and the trembling of my limbs, because of the awe Thou dost inspire in me: All this proceeds from the shame I feel on account of my evil deeds; and for this reason my voice has become too subdued to cry unto Thee and my tongue too dumb to pray to Thee.

Therefore, all praise is due to Thee O Lord; for, many a defect in me didst Thou conceal, and didst not disgrace me; and many a sin which I committed, didst Thou hide, and didst not make me notorious; and many a wrong which I was guilty of, didst Thou cover, and didst not put round my neck the evil consequences of their mischief, and didst not discover their evil to such of my neighbours as were looking for my blemishes, and to those who envy Thy blessings which I possess. And all this favour did not restrain me from proceeding toward the worst which Thou didst threaten me with.

Therefore, who is more ignorant than I, O Lord, of his own benefit, and who is more careless than I of his share of good? And who is farther removed than I from self-reformation, when I spend the sustenance which Thou hast allotted me in those sins which Thou hast forbidden me to commit? And who is deeper plunged in wrongdoing and more forward in vice than I, when I stand between Thy call and the call of

الشَّيْطَانِ فَأَتَيْتُ دَعْوَتَهُ عَلَى تَحِيَّتِي مَوْجِبَ مَعْرِفَةِ بِهِ وَلَا يُسَيِّئُ مِنْ
 حِفْظِهِ لَهُ وَأَنَا جِنْدٌ مُؤَقِّنٌ بِأَنَّ مُنْهَلِي دَعْوَتِكَ إِلَى الْجَنَّةِ وَ
 مُنْهَلِي دَعْوَتِهِ إِلَى النَّارِ سُبْحَانَكَ مَا أَعْجَبَ مَا أَشْهَدُ بِهِ عَلَى نَفْسِي
 وَأَعْلَمُ دُكَّةً مِنْ مَلَكُوتِ مَرِيٍّ وَأَعْجَبُ مِنْ ذَلِكَ أَنَا تِلْكَ عَيْنِي
 وَابْطَأُ وَكَ عَنْ مُعَاجَلَتِي وَلَيْسَ ذَلِكَ مِنْ كَرَمِي عَلَيْكَ بَلْ
 تَأَنِّيًا مِنْكَ لِي وَتَفَضُّلاً مِنْكَ عَلَيَّ لِأَنِّي أَرْتَلِي عَنْ مَعْصِيَتِكَ
 السُّنْطَةَ وَأَقْلَعُ عَنْ سَيِّئَاتِي الْخُلُقَةِ وَلِأَنَّ عَفْوَكَ عَنِّي
 أَحَبُّ إِلَيْكَ مِنْ عُقُوبَتِي بَلْ أَنَا يَا إِلَهِي أَكْثَرُ ذُنُوبًا
 وَأَقْبَحُ أَثَارًا وَأَشْنَعُ أَفْعَالًا وَأَشَدُّ فِي الْبَاطِلِ تَهَوُّرًا وَ
 أَضَعُفُ عِنْدَ طَاعَتِكَ تَيْقُظًا وَأَقْلُ لَوْ عَيْدِكَ إِنْبِيَاهًا
 وَأَرْتَقَابًا مِنْ أَنَّ أَحْصَى لَكَ عُيُوبِي أَوْ أَقْدِرَ عَلَى ذِكْرِ
 ذُنُوبِي وَإِنَّمَا أَوْجِهُ بِهَذَا نَفْسِي طَمَعًا فِي رَافَتِكَ الَّتِي
 بِهَا صَلَاحُ أَمْرِ الْمُذْنِبِينَ وَرِجَاءُ لِرَحْمَتِكَ الَّتِي بِهَا
 نَكَالُ رِقَابِ الْخَاطِئِينَ اللَّهُمَّ وَهَذِهِ رَقَبَتِي قَدْ أَرَقَّتْهَا
 الدُّمُوءُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْتَقْهَا بِعَفْوِكَ وَهَذَا
 ظَهْرِي قَدْ أَثْقَلْتُهُ الْخَطَايَا فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَفِّفْ عَنْهُ بِمَنِّكَ يَا
 إِلَهِي لَوْ بَلَّغْتُ إِلَيْكَ حَتَّى تَسْقُطَ أَشْفَارُ عَيْنِي وَأَنْجَبْتَ حَتَّى يَنْقَطِعَ
 صَوْتِي وَقَمْتُ لَكَ حَتَّى تَنْتَبِرَ قَدْ مَآيَ وَرَكْعَتُكَ حَتَّى يَنْجَلِمَ صَلْبِي

Satan, and follow his call without blindness and having full knowledge of him; and without any forgetfulness in my memory concerning him and am at the same time convinced that Thy call leads towards Paradise, and that his call leads towards Hell?

Holiness to Thee ' How wonderful it is that I bear witness against my own soul, and reckon it a secret affair of mine; and more wonderful than this is Thy forbearance towards me in casting me (into perdition) ' And this is not because I possess any grace in Thy sight, but because of Thy gracious delay and Thy loving kindness to me; in order that I may keep away from Thy wrath incurred by disobedience, and refrain from my degrading sins; and because Thy forgiving me is more agreeable to Thee than punishing me

Nay my God, I am too abundant, in respect of sin, too corrupt in manners, too wicked in deeds, too rashly bold in wrongdoing and too weak in point of vigilance in serving Thee, and give too little heed to the warning and caution of Thy threats, to enumerate to Thee my blemishes, or to be able to remember all my guilts.

And verily I reproach my soul with this, by way of longing for Thy kindness wherein lies the prosperity ¹ of sinners, and hoping for Thy mercy wherein lies the release of the guilty.

O Lord, behold this is my neck overburdened ² by sins, therefore, bless Mohammad and his Al (family) and liberate it with Thy forgiveness.

And this is my back weighed down with guilt, therefore bless Mohammed and his Al (family) and lighten it with Thy favour.

O Lord if I were to cry unto Thee, till my eyelashes should fall off, and wail loudly till my voice should cease and stand to serve Thee till my feet should swell, and bend down to adore Thee till the bones of my spine should stick

¹ forgiveness.

² lit. things.

وَسَجَدْتُ لَكَ حَتَّى تَنْفَقَ حَدَّ قَتَامِي وَأَكَلْتُ تُرَابَ الْأَرْضِ طَوْلَ
عُمُرِي وَشَرِبْتُ مَاءَ الرَّمَادِ خَرْدَهُ يَوْمِي وَذَكَرْتُكَ فِي خِلَالِ ذَلِكَ
حَتَّى يَكِلَ لِسَانِي ثُمَّ أَرْفَعُ ظَرْفِي إِلَى آفَاقِ السَّمَاءِ اسْتِخْيَاءً مِنْكَ
مَا اسْتَوْجَبْتُ مِنْكَ فَهَوَسِيَّةٌ وَاحِدَةٌ مِنْ سَيِّئَاتِي وَإِنْ كُنْتُ
تَغْفِرُ لِي حِينَ اسْتَوْجِبُ مِنْغَفَرَتِكَ وَتَعْفُو عَنِّي حِينَ أَسْتَعِيذُ بِعَفْوِكَ
فَإِنَّ ذَلِكَ غَيْرُ وَاجِبٍ لِي بِاسْتِخْقَاقٍ وَلَا أَنَا أَهْلُ بِاسْتِجَابَةٍ لَكَ كَانَ
جَزَائِي مِنْكَ فِي أَوَّلِ مَا عَصَيْتُكَ النَّارُ فَإِنْ تَعَذَّرَ بَنِي فَأَنْتَ
غَيْرُ ظَالِمٍ لِي إِلَهِي فَإِذَا قَدْ تَعَمَّدَ بَنِي بِسَائِرِكَ فَلَمْ تَفْضَحْنِي
وَتَأْتَيْتَنِي بِكَرَمِكَ فَلَمْ تُعَاجِلْنِي وَحَلَمْتَ عَنِّي بِفَضْلِكَ فَلَمْ
تُغَيِّرْ نِعْمَتَكَ عَلَيَّ وَلَمْ تُكَلِّدْ مَعْرُوفَكَ عِنْدِي فَإِنَّ رَحْمَ
طَوْلَ تَضَرُّعِي وَشِدَّةَ مَسْكِنَتِي وَسُوءَ مَوْقِفِي أَلَلُّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَفِيهِ مِنَ الْمَعَاصِي وَاسْتَعِظْنِي بِالطَّاعَةِ
وَارْزُقْنِي حُسْنَ الْإِنَابَةِ وَطَهِّرْنِي بِالتَّوْبَةِ وَآيِدْنِي
بِالْعِصْمَةِ وَاسْتَصْدِحْنِي بِالْعَافِيَةِ وَادْفِنْنِي حَلَاوَةَ الْمَغْفِرَةِ
وَاجْعَلْنِي خَلِيقَ عَفْوِكَ وَعَتِيقَ رَحْمَتِكَ وَاكْتُبْ لِي أَمَانًا مِنْ
سَخَطِكَ وَبَشِّرْنِي بِكَ فِي الْعَاجِلِ دُونَ الْآخِلِ بِعُسْرِي
أَعْرِفُهَا وَعَرِّفْنِي فِيهِ عِلَامَةَ آبَتَيْهَا إِنَّ ذَلِكَ لَا يَضِيقُ عَلَيْكَ
فِي وَسْوَكَ وَلَا يَتَكَا ذَلِكَ فِي قُدْرَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

out, and put my head on the ground to adore Thee till my eyeballs should come out of their sockets, and eat the dust of the earth throughout my life, drink water of ashes³ to the end of my days, and remember Thee in the meantime till my tongue should become dumb, and then never raise my glance to the horizon of the sky feeling shame before Thee, I could not deserve, thereby, the obliteration of a single sin out of all my sins!

And if Thou wert to forgive me, when I should deserve Thy forgiveness: and pardon me when I should merit Thy pardon: For, verily it is not due to me on account of merit, nor do I deserve it on account of worth; while my recompense from Thee, for the first thing wherein I disobeyed Thee, was Hell fire. So if Thou chastise me Thou wouldst not be unjust to me.

My Lord, since Thou hast covered my sins, and didst not disgrace me; and hast been graciously patient with me, and didst not hasten to punish me, and hast kindly borne with me and didst not alter Thy blessings (that Thou didst) bestow upon me, nor render Thy favours to me disagreeable, therefore, pity the length of my supplication and the intensity of my need and the evil of my situation.

O Lord bless Mohammad and his Al (family) and guard me from sins, and employ me in virtue, and grant me a handsome conversion, and purify me with repentance, and help me with chastity, and reform me peacefully,⁴ and make me taste the sweetness of salvation, and let me be the freedman of Thy pardon and the emancipated man of Thy mercy, and grant to me impunity from Thy wrath, and thereby, let me have good news⁵ in this world besides the next,—good news which I may recognise; and let me have in it a sign which I may perceive:

Verily, this is not difficult to Thee in Thy might, and is not hard upon Thee in Thy power:

Verily, Thou hast power over everything.

3. i. e. water mixed with ashes.

4. i. e. reform without any affliction and punishment

5. i. e. news of future reward.

وَكَلَّمَ جَمَاعَةً مِّنَ الْمَلَائِكَةِ وَقَالَ الشَّيْطَانُ لِمَنْ أَهْلَ النَّارِ

وَمِنْ ذِكْرِكَ وَكَرَمِكَ

اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ تَرْغَايَ الشَّيْطَانِ الرَّجِيْمِ وَكَيْدهِ وَمَكَايِدِهِ وَمِنْ الْيَقَةِ بِاَمَانِيهِ وَمَوَاعِيْدِهِ وَغُرُورِهِ وَمَصَائِدِهِ وَاَنْ يُطَيِّعَ نَفْسَهُ فِيْ اِضْلَالِنَا عَنْ طَاعَتِكَ وَاَمْتِهَانِنَا بِمَعْصِيَتِكَ اَوْ اَنْ يَّحْسُنَ عِنْدَنَا مَا حَسَنَ لَّنَا اَوْ اَنْ يَثْقُلَ عَلَيْنَا مَا كَرِهَ اِلَيْنَا اَللّٰهُمَّ احْسَا عُمَّلَ عِبَادِكَ وَاَكْبِتْهُ بِدُوْنِنَا فِيْ حُبِّكَ وَاجْعَلْ بَيْنَنَا وَبَيْنَهُ سِتْرًا لَا يَهْتِكُهُ وَرَدُّ مَا مَصْمُومًا لَا يَفْتَقُهُ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّآلِهِ وَاشْغَلْهُ عَنَّا بِبَعْضِ اَعْدَائِكَ وَاَعْصِمْنَا مِنْهُ بِحُسْنِ رِعَايَتِكَ وَاكْفِنَا خَيْرَهُ وَوَلِنَا ظَهْرَهُ وَاَقْطَعْ عَنَّا شَرَّهُ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّآلِهِ وَمَتِّعْنَا مِنَ الْمُدَى بِمِثْلِ ضَلَالَتِهِ وَزَوِّدْنَا مِنَ التَّقْوَىٰ صِدْقَ غَوَايَتِهِ وَاسْلُكْ بِنَا مِنَ الشُّغَىٰ خِلَافَ سَبِيلِهِ مِنَ الرَّدَىٰ اَللّٰهُمَّ لَا تَجْعَلَ لَهُ فِيْ قُلُوْبِنَا مَدْخَلًا وَلَا تُؤْطِنَنَّ لَهُ فِيمَا لَدَيْنَا مِنْزِلًا اَللّٰهُمَّ وَ مَا سَوَّلَ لَنَا مِنْ بَاطِلٍ فَعَرِّفْنَاهُ وَاِذَا عَرَفْتِنَاهُ فَقِنَاهُ وَابْصِرْنَا مَا نَكَيْدُهُ بِهِ وَاَلْهِنَا مَا نَعِدُّهُ لَهُ وَاَيَّقِظْنَا عَنْ سِنَةِ الْعَفْلَةِ بِالرُّكُوْنِ اِلَيْهِ وَاحْسِنْ بِتَوْفِيْقِكَ عَوْنَنَا عَلَيْهِ

17. When Satan was mentioned and the Imam sought refuge from his malice and cunning.

O Lord, verily we seek Thy protection from the corrupting power of Satan, who was driven away* from Thy presence, and his cunning devices, and from trusting in his falsehoods, his promises, his deceptions and his toils, and the longing of his soul to lead us astray from Thy service and to disgrace us by causing us to disobey Thee; and from taking for good what he represents to us to be good, or regarding that to be hard which he makes disagreeable to us

O Lord let him be repulsed from us through worshipping Thee, and drive him away with our devotion to Thee; and place between us and him a curtain which he may not tear, and a strong partition which he may not break through.

O Lord bless Mohammad and his Al (family), and engage Satan at a distance from us, with some of Thy enemies, and guard us from him with Thy exceeding great watchfulness, and support us against his deception, and turn his back upon us, and remove all trace of him from us

O Lord bless Mohammad and his Al (family), and bless us with guidance equal to Satan's misleading, and provide us with piety in opposition to his misguidance, and make us walk in the way of virtue instead of in his destructive path.

O Lord do not allow him entry into our hearts; and even near us do not provide for him an abode."

And O Lord let us know the wrong that he adorneth to tempt us; and when Thou hast informed us of it, be graciously pleased to protect us from it; and show us whereby we may devise plans against him; and inform us of that which we should prepare for him; and rouse us from the nap of negligence caused by leaning towards him, and render us suitable assistance against him.

* lit one who is pelted with stone

اللَّهُمَّ وَاشْرِبْ قُلُوبَنَا انْكَارَ عَلَيْهِ وَالطُّغْيَانِ فِي تَفْيِيزِ حَيْلِهِ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَوِّلْ سُلْطَانَهُ عَنَّا وَاقْطَعْ رَجَاءَهُ مِنَّا
 وَادْرَأْهُ عَنِ الْمَوْلُوعِ بِنَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ آبَاءَنَا
 وَأُمَّهَاتِنَا وَأَوْلَادَنَا وَأَهْلِيْنَا وَذَوِيَّ آرْحَامِنَا وَقَرَابَانَنَا
 وَجِيرَانَنَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِنْهُ فِي حِرْزِ حَارِيزٍ وَ
 حِصْنِ حَافِظٍ وَكَهْفِ مَانِعٍ وَآلِسْهُمْ مِنْهُ جُنْنَا وَاقِيَةً وَأَعْلِمْهُمْ
 عَلَيْهِ أَسْلَحَةَ مَاضِيَةِ اللَّهُمَّ وَاعْمُرْ بَيْتَكَ مِنْ شَهِدِكَ
 بِالرُّبُوبِيَّةِ وَأَخْلَصْ لَكَ بِالْوَحْدَانِيَّةِ وَعَادَاهُ لَكَ بِحَقِيقَةِ
 الْعُبُودِيَّةِ وَاسْتَطْهَرْ بِكَ عَلَيْهِ فِي مَعْرِفَةِ الْعُلُومِ الرَّبَّانِيَّةِ
 اللَّهُمَّ احْلُلْ مَا عَقَدَ وَافْتُقْ مَا رَتَقَ وَافْتَحْ مَا دَبَّرَ وَتَبَيَّنْهُ
 إِذَا عَزَمَ وَانْقُضْ مَا أَبْرَمَ اللَّهُمَّ وَاهْزِمْ جُنْدَهُ وَابْطِلْ
 كَيْدَهُ وَاهْدِمْ كَهْفَهُ وَارْغِمْ أَنْفَهُ اللَّهُمَّ اجْعَلْنَا فِي نَظْمِ
 أَعْدَائِهِ وَاعِزَّنَا عَنْ عِدَادِ أَوْلِيَائِهِ لَا نَطِيعُ لَهُ إِذَا اسْتَمَوْا
 وَلَا نَسْتَجِيبُ لَهُ إِذَا دَعَانَا مُرُوبِنَا وَآيَتِهِ مِنْ أَطَاعِ
 أَمْرِنَا وَنَعْطُ عَنْ مُتَابَعَتِهِ مِنْ اتَّبَعِ زَجْرَنَا اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ خَاتِمِ النَّبِيِّينَ وَسَيِّدِ الْمُرْسَلِينَ وَعَلَى
 أَهْلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَاعِدْنَا وَآهْلِيْنَا وَ
 إِخْوَانَنَا وَجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مَا اسْتَعَدْنَا مِنْهُ وَاجْعَلْنَا

O Lord imbue our hearts with the rejection of his deeds, and be gracious to us in breaking his devices.

O Lord bless Mohammad and his Al (family), and turn away Satan's power from us, and cut off his hope from us, and prevent him from coveting to mislead us.

O Lord bless Mohammad and his Al (family), and let our fathers, mothers, offspring, family members, kindred, relations and neighbours, such as are true believers, whether male or female be sheltered from the Devil in a strong fortification, a defensive stronghold and a corner of refuge, and protect them from him with armour of defence, and give them sharp weapon against him.

O Lord include in this prayer every one who has borne witness to Thy Godhead, and sincerely believed in Thy Unity, and abhorred Satan for Thy sake, with sincerity of devotion to Thee, and begged of Thee help against him in learning divine sciences.

O Lord untie what he hath tied up, and open what he hath closed, and restrain him when he hath resolved to act, and defeat what he hath determined

O Lord rout his army and annul his treachery and demolish his stronghold and disgrace him.

O Lord place us in the class of his enemies, and exclude us from the number of his friends, that we may not obey him when he allureth us, and may not answer him when he calleth us; that we may command those who obey our commands, to abhor him, and exhort such as listen to our advice, not to follow him.

O Lord bless Mohammad the last of the prophets, and the chief of the apostles, and the members of his house, who are pure and holy; and protect us and our people and brethren and all the true believers, male and female, from Satan's mischief against which we ask protection; and deliver

مِمَّا اسْتَجَرْنَا بِكَ مِنْ خَوْفِهِ وَاسْمَعْنَا مَا دَعَوْنَا بِهِ وَ
 أَهْطْنَا مَا أَغْفَلْنَاهُ وَاحْفَظْنَا مَا نَسِينَاهُ وَصَيِّرْنَا بِكَ لَكَ
 فِي دَرَجَاتِ الصَّالِحِينَ وَمَحَلَّتْ بِكَ الْمُؤْمِنِينَ أَمِينَهُ
 رَبَّ الْعَالَمِينَ

us from such things as we beg to be delivered of by Thee; and grant us what we prayed Thee for, and give us what we have failed to obtain through negligence, and guard for us what we have forgotten; and introduce us, thereby, into the class of the pious and rank of the true believers-Amen Lord of the worlds!

وَكَانَ مِنْ عَجَائِبِ السَّلَافِ نَفْعُ سُبْحَانِكَ

وَعَجَلُكَ مُطْلَبُهُ

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى حُسْنِ قَضَائِكَ وَبِمَا صَرَفْتَ عَنِّي
 مِنْ بَلَائِكَ فَلَا تَجْعَلْ حَقِّي مِنْ رَحْمَتِكَ مَا عَجَلْتَ لِي
 مِنْ عَافِيَتِكَ فَأَكُونَ قَدْ شَقِيتُ بِمَا أَحْبَبْتُ وَسَعِدَ
 غَيْرِي بِمَا كَرِهْتُ وَإِنْ يَكُنْ مَا ظَلَلْتُ فِيهِ أَوْ بَشْتُ فِيهِ
 مِنْ هَذِهِ الْعَافِيَةِ بَيْنَ يَدَيَّ بَلَاءٌ لَا يَنْقُطُ وَزِيَارَةٌ
 لَا يَرْتَفِعُ فَقَدْ مَرَى مَا أَخْرَتُ وَأَخَّرَ عَنِّي مَا قَدَّ مَتَّ
 فَغَيْرُ كَثِيرٍ مَا عَاقَبْتُهُ الْفَنَاءُ وَغَيْرُ قَلِيلٍ مَا عَاقَبْتُهُ الْبَقَاءُ

18 His prayer when what he feared was averted,
and when he too quickly obtained what he
wanted.

Praise be to Thee O Lord for the goodness of Thy decree
and for what Thou didst avert from me, of calamity !

Therefore, let not my share of Thy merey, consist in
what Thou didst hasten to give me of Thy security, lest I
should turn out unlucky in obtaining what I liked, and
another prove lucky for what I disliked

And if what I enjoyed of this security by day or night
be destined to be followed by an everlasting calamity, and
a perpetual penalty, then, be pleased to advance to me what
Thou hast delayed, and keep back from me what Thou hast
advanced ,

For, whatever endeth in destruction is not great, and
whatever endeth in permanence is not little.

وكان من دعائهم عليه السلام لا اله الا انت سبحانك اني كنت من الخلق

اللَّهُمَّ اسْقِنَا الْغَيْثَ وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِعَيْنِكَ الْمَغْدِقِ مِنَ
 السَّحَابِ النَّسَاقِ لِنَبَاتِ أَرْضِكَ الْمُؤْتِقِ فِي جَيْمِ الْأَفَاقِ
 وَأَمْنٍ عَلَى عِبَادِكَ بِإِنْبَاعِ الثَّمَرَةِ وَآحِي بِلَادِكَ بِبُلُوغِ
 الزَّهَرَةِ وَأَشْهَدُ مَا لَا يَكْتَاكَ الْكَرَامُ السَّفَرَةَ بِسَقَى مَنَّا نَافِعِ
 دَائِمِ غُرُرِهِ وَاسِيعِ دَرَرِهِ وَابِلِ سَرِيعِ عَاجِلِ تَحْيِي بِهِ مَا قَدْ
 مَاتَ وَتَرْدِيهِ مَا قَدْ قَاتَ وَتُخْرِجُ بِهِ مَا هَوَاتِ وَتُوسِّعُ بِهِ
 فِي الْأَقْوَاتِ سَحَابًا مَتَرًا كَمَا هِنِيئًا طَبَقًا فَجَلْبًا غَيْرَ مُلِثٍ وَدَقَّةٍ
 وَلَا خَلْبٍ بَرَقَهُ اللَّهُمَّ اسْقِنَا غَيْثًا مُغْنِنًا مَرِيئًا مُرْعَا عَرِضًا
 وَاسْعَا خَيْرًا تَرُدُّ بِهِ الْيَهُيْضَ وَتَجْبُرُ بِهِ الْمِيْهِيْضَ اللَّهُمَّ
 اسْقِنَا سَقِيًّا تَسِيلُ مِنْهُ الْفُطْرَابُ وَتَمْلَأُ مِنْهُ الْجَبَابُ وَتُفَجِّرُ
 مِنْهُ الْأَنْهَارَ وَتُنْبِتُ بِهِ الْأَشْجَارَ وَتُرْخِصُ بِهِ الْأَسْعَادَ فِي
 جَمِيعِ الْأَمْصَارِ وَتَنْعَشُ بِهِ الْبَهَائِمَ وَالْخَلْقَ وَتُكْمِلُ لَنَا بِهِ طَيِّبَاتِ
 الرِّزْقِ وَتُنْبِتُ لَنَا بِهِ الزَّرْعَ وَتُدْرِيهِ الضَّرْعَ وَتَرْزُقُنَا بِهِ قُوَّةً
 إِلَى قُوَّتِنَا اللَّهُمَّ لَا تَجْعَلْ ظِلَّهُ عَلَيْنَا سُمُومًا وَلَا تَجْعَلْ بَرْدَهُ
 عَلَيْنَا حُسُومًا وَلَا تَجْعَلْ صَوْبَهُ عَلَيْنَا جُومًا وَلَا تَجْعَلْ مَاءَهُ
 عَلَيْنَا أَبْجَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنَا مِنْ
 بَرَكَاتِ السَّمَوَاتِ وَالْأَرْضِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

19. Prayer for rain after a drought.

O Lord satisfy us with rain, and spread over us Thy mercy in the shape of abundant rain, issuing from the driven cloud, to make the earth put forth pleasing vegetation on all sides ,

And favour Thy servants by ripening the fruit, and revive Thy cities by the coming out of buds

And send Thy honourable angel messengers, from Thee, with rainclouds, ever beneficial, of far reaching abundance, of showers ample, quick, rapid, to revive, thereby, what is dead, and to restore what is lost, and to cause the crops to grow ; and amplify, therewith, means of subsistence,—(send) clouds, dense, agreeable and wholesome, layer upon layer, spreading far and wide, accompanied by undeceptive lightning and pregnant with unbroken showers

O Lord bless us with a rain causing the soil to bring forth vegetation, congenial, profitable, vast and abundant, to help thereby the growing grass, and to restore to prosperity the naked soil.

O Lord favour us with a rain whereby Thou mayest cause torrents to issue from mountains, the wells to fill up, the rivers to flow, the plants to grow, the prices to go down in all countries, the beasts and other creatures to thrive ; and provide for us, thereby, abundance of pure food, and cause the tilled fields to bring forth for us, and let the breasts be full of milk, and add strength to our strength

O Lord let not its shower over us be poisonous, nor let its cold be destructive to us, nor let its decent upon us be like a pelting with stones, nor make its water bitter to us

O Lord bless Mohammad and his Al (family), and confer on us the blessings of the heavens and the earth . Verily, everything is within Thy power,

وَكَانَ عَمَّا عَلَيْهِ السَّلَامُ فِي كَرَامَةِ الْأَخْلَاقِ وَالْأَعْمَالِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَبَلِّغْ يَا مَنَانِي أَكْلَ الْإِيمَانِ وَ
اجْعَلْ يَقِينِي أَفْضَلَ الْيَقِينِ وَأَنْتَهُ يَنْتَقِي إِلَى أَحْسَنِ النَّيَّاتِ
وَيَقْبَلِي إِلَى أَحْسَنِ الْأَعْمَالِ اللَّهُمَّ وَقِّرْ بِطُفُوكَ نِيَّتِي وَ
صَحِّحْ بِمَا عِنْدَكَ يَقِينِي وَاسْتَصْلِحْ بِقُدْرَتِكَ مَا قَدْ مَنَعَنِي
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَفِّنِي مَا يَشْغَلُنِي إِلَّا هِتَمَامِيهِ
وَاسْتَعِينِي بِمَا تَسْأَلُنِي غَدًا مِنْهُ وَاسْتَفْرِغْ أَيَّامِي فِي مَا
خَلَقْتَنِي لَهُ وَآغْنِنِي وَأَوْسِعْ عَلَيَّ فِي مَذُوقِكَ وَ
لَا تَقْتِنِي بِالْبَطْرِ وَاعْزُرْنِي وَلَا تَبْتَلِينِي بِالْكِبَرِ

20. He prayeth for excellence in morals and conduct.

O Lord ! bless Mohammad and his family, and advance my faith to the greatest perfection.

And let my belief be the most excellent of beliefs.

And cause my motive to be the best of resolutions and my conduct the best of ansetio.

O Lord ! prosper my good resolutions,

And establish my belief in 'Thee¹.

And reform with Thy power what has become corrupted in me,².

O Lord ! bless Mohammad and his Al (family), and grant to satisfy³ me in that, the care for which keeps me engaged.

And cause me to perform those deeds concerning which Thou wilt question me to-morrow,⁴.

And let my days be spent in that work for which Thou hast created me,⁵

And make me independent and provide me amply with Thy sustenance

And do not let me be tempted by arrogance⁶ (caused by wealth)

And let me be honoured, but do not let me fall a prey to pride

1. That is confirm my belief in Thy boundless power to reward the righteous and to punish the wicked in this world or the next

2 So that it may turn out acceptable to Thee

3 Lit.—Do for me that etc.

4. i. e. the Day of judgment.

5. i. e. Thy service,

6. According to another reading 'by sight'; i. e. do not let me be tempted to see forbidden things

وَعَبْدُ نَبِيِّكَ وَلَا تُفْسِدُ عِبَادَتِي بِالْعُجْبِ وَاجْرُ لِنَاسٍ
عَلَى يَدَيِ الْخَيْرِ وَلَا تَحْقُقْهُ بِالْمِنِّ وَهَبْ لِي مَعَالِيَ الْأَخْلَاقِ
وَأَعْصِمْنِي مِنَ الْفَخْرِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تَرْفَعْنِي
فِي النَّاسِ دَرَجَةً إِلَّا حَطَطْتُنِي عِنْدَ نَفْسِي مِثْلَهَا وَلَا تُهَوِّدْ
لِي عِزًّا ظَاهِرًا إِلَّا أَحَدَثْتَ لِي ذِلَّةً بِالْهِنَةِ عِنْدَ نَفْسِي
يَقْدِرُهَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَعْنِي
بِهَدْيِ صَائِحٍ لَا أَسْتَبْدِلُ بِهِ وَطَرِيقَةٍ حَقٍّ لَا أَرْيَغُ عَنْهَا
وَنَبِيَّةٍ رُشِدٍ لَا أَشُكُّ فِيهَا وَغَيْرِي مَا كَانَ غَيْرِي يَدُلُّهُ
فِي طَاعَتِكَ فَإِذَا كَانَ غَيْرِي مَرْتَعًا لِلشَّيْطَانِ فَاقْضِنِي
إِلَيْكَ قَبْلَ أَنْ يَسْبِقَ مَقْتُكَ إِلَيَّ أَوْ يَسْتَحْكِمَ غَضَبُكَ عَلَيَّ
اللَّهُمَّ لَا تَدْخُلْ خَصْلَةً تَعَابُ مِنِّي إِلَّا أَصْلَحْتَهَا وَلَا عَائِبَةً
أَوْتُبُ بِهَا إِلَّا أَحْسَنْتَهَا وَلَا أَكْرُومَةً فِي نَاقِصَةٍ إِلَّا أَتَمَمْتُهَا اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَبْدِلْنِي مِنْ بَغْضَةِ أَهْلِ الشَّانِ
الْمَحَبَّةِ وَمِنْ حَسَدِ أَهْلِ الْبَغْيِ الْمَوَدَّةَ وَمِنْ ظِلْمَةِ أَهْلِ
الصَّلَاحِ الْيَقَّةَ وَمِنْ عَدَاوَةِ الْأَدْنَيْنِ أَوْلَايَةَ وَمِنْ
عُقُوقِ ذَوِي الْأَرْحَامِ الْمُبَرَّةَ وَمِنْ خَذَلَانِ الْأَقْرَبِينَ
النُّصْرَةَ وَمِنْ حُبِّ الْمُدَارَيْنِ تَصْيِيمَ الْمَقَّةِ وَمِنْ رَدِّ
الْمُلَابِسِينَ كَرَمَ الْفُتْرَةِ وَمِنْ قَرَارَةِ خَوْفِ الظَّالِمِينَ حَلَاوَةَ الْأَمْنَةِ

And cause me to adore Thee, and do not let my adoration be spoiled with conceit

And issue from my hands good to mankind and do not let it be undone with reproaches (1).

And give me excellent morals, and save me from boasting.

O Lord ! bless Mohammad and his Al (family) and do not exalt me to any rank among men, unless Thou hast lowered me to an equal degree, in my own sight

And create for me no outward respect, unless Thou hast created for me an equal amount of humiliation in my spirit.

O Lord ! bless Mohammad and his Al (family) and favour me with a righteous direction which I may not change (for another) and a right path from which I may not go astray, and a well guided motive which I may not doubt.

And let me live as long as my life is useful in serving Thee

So when my life becomes a pasture for Satan be pleased to call me back to Thee, before Thy wrath advance towards me or Thy anger is fixed upon me.

O Lord ! leave in me no culpable habit unreformed and no blame-worthy blemish unamended, and no imperfect excellence without bringing it to perfection.

O Lord ! bless Mohammad and his Al (family) and substitute for me love in place of the enmity of the hostile, and friendship for the envy of the rebellious, and confidence for distrust of the virtuous, and kindness for the hatred of those that are near, and benevolence to kindred for their disobedience ; and assistance for desertion of the near (relations), and sincerity of regard for the love of the ceremoniously polite, and, good behaviour for the repulsion of associates, and sweetness of peace for the bitterness of fear of tyrants.

(1). Lit expression of obligations with which I may happen to reproach the recipient.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي يَدًا أَعْلَى مِنْ ظَلَمَتِي
 وَلِسَانًا أَعْلَى مِنْ خَاصَمَتِي وَظَفَرًا يَمْنَعَانِي وَهَبْ لِي مَكْرًا
 عَلَى مَنْ كَايَدَنِي وَقُدْرَةً عَلَى مَنْ اضْطَهَدَنِي وَتَكْلِيفًا
 لِمَنْ قَصَبَنِي وَسَلَامَةً مِمَّنْ تَوَعَّدَنِي وَوَفْقِي لِبَطَاعَةِ مَنْ
 سَدَّ دَنِي وَمُتَابَعَةٍ مَنْ أَرْشَدَنِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
 آلِهِ وَسَلِّدْ دَنِي لِأَنْ أَعَارِضَ مَنْ غَشَيْنِي بِالنُّصْمِ وَأَجْزِي
 مَنْ هَجَرَنِي بِالْبِرِّ وَأُثِيبَ مَنْ حَرَمَنِي بِالْبَدَلِ وَأُكَافَى
 مَنْ قَطَعَنِي بِالصِّلَةِ وَأُخَالِفَ مَنْ اغْتَابَنِي إِلَى حُسْنِ الدِّكْرِ
 وَأَنْ أَشْكُرَ الْحَسَنَةَ وَأُغْضِي عَنِ السَّيِّئَةِ اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَحَلِّئِي بِجَلِيلَةِ الصَّالِحِينَ وَالْبَسْنِي زِينَةَ الْمُتَّقِينَ
 فِي بَسِطِ الْعَدْلِ وَكُظْمِ الْغَيْظِ وَإِطْفَاءِ النَّارِ وَضِيءِ أَهْلِ
 الْفُرْقَةِ وَاصْلَاحِ ذَاتِ الْبَيْنِ وَإِفْثَاءِ الْعَارِفَةِ وَسِتْرِ
 الْعَايِبَةِ وَلَيْنِ الْعَرِيكَ وَخَفْضِ الْجَنَاحِ وَحُسْنِ السَّيْرِ وَ
 سُكُونِ الرِّيحِ وَطَيِّبِ الْمَخَالَقَةِ وَالسَّبْقِ إِلَى الْفَضِيلَةِ وَإِثَارِ
 التَّفَضُّلِ وَتَرْكِ التَّعْيِيرِ وَالْإِفْضَالِ عَلَى غَيْرِ الْمُسْتَحَقِّ وَالْقَوْلِ
 بِالْحَقِّ وَإِنْ عَزَّوِاسْتَغْلَالِ الْخَيْرِ وَإِنْ كَثُرَ مِنْ
 قَوْلِي وَفَعَلِي وَاسْتِكْثَارِ الشَّرِّ وَإِنْ قَلَّ مِنْ قَوْلِي وَفَعَلِي

O Lord! bless Mohammad and his Al (family), and let me have power over him who has oppressed me, and an argument against him who quarrelled with me and victory over him who bore me ill-will.

And grant me an artifice against him who deceived me, and power over him, who overpowered me, and make false the charge of him who impeached me, and relieve me from him who threatened me.

And give me grace⁷ to obey him who directed me to the right path and follow him who guided me (to it).

O Lord! bless Mohammad and his Al (family) and give me grace that I may behave with sincere good-will to him who was insincere to me, and reward with goodness him who forsook me, and repay bounteously him who disappointed me, and compensate with reunion him who separated me from him and make me to differ from him who did backbite me by speaking well of him, and to return thanks for good and overlook evil

O Lord! bless Mohammad and his Al (family) and adorn me with the qualities of the righteous, and clothe me wrth the dress of the pious, in spreading justice and restraining anger and quenching the fire of ill-will and reuniting the scattered and making up the differences between men, and publishing goodness and hiding blemishes and lenience of temper† and bending the knee of humility* and beauty of conduct, calmness of disposition and agreeableness of (social) intercourse, and advancing towards excellence, and adopting generosity and forbearing rebuke and showing kindness to the unworthy, and speaking the truth though difficult, and underrating personal good, however great, of words or deeds, and overestimating personal evil, however small, of speech or act.

† Nature.

* i. e. behaving towards others with humility and treating them with respect.

وَأَكِيلُ ذَلِكَ لِي بِدَوَامِ الطَّاعَةِ وَلِزُومِ الْجَمَاعَةِ وَرَفِضِ أَهْلِ
الْبِدْعِ وَمُسْتَعِيلُ الرَّأْيِ الْخُتَرِجِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
وَاجْعَلْ أَوْسَمَ رِزْقِكَ عَلَيَّ إِذَا كَبُرْتُ وَأَقْوَى قُوَّتِكَ فِيَّ
إِذَا انْصَبْتُ وَلَا تَبْتَلِيَنِي بِالْكَيْلِ عَنْ عِبَادَتِكَ لَا الْعَمَى عَنْ سَبِيلِكَ
وَلَا بِالْعَرَضِ خِلَافَ مَحَبَّتِكَ وَلَا بِجَمَاعَةٍ مِنْ تَفَرَّقَ عَنْكَ وَ
لَا مَفَارِقَةٍ مِنْ اجْتَمَعَ إِلَيْكَ اللَّهُمَّ اجْعَلْنِي أَصُولُكَ بِكَ عِنْدَ
الضَّرُورَةِ وَأَسْأَلُكَ عِنْدَ الْحَاجَةِ وَأَتَضَرَّعُ إِلَيْكَ عِنْدَ الْمُسْكِنَةِ
وَلَا تَقْتِنِي بِالِاسْتِعَانَةِ بِغَيْرِكَ إِذَا اضْطَرَرْتُ وَلَا بِالْخُضُوعِ
لِسُؤَالِ غَيْرِكَ إِذَا انْقَرَّتْ وَلَا بِالْتَضَرُّعِ إِلَى مِنْ دُونِكَ
إِذَا رَهَبْتُ فَاسْتَجِبْ بِذَلِكَ خِذْ لَانَكَ وَمَنْعَكَ وَإِعْرَاضَكَ
يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ اجْعَلْ مَا يُلْقَى الشَّيْطَانُ فِي رُوعِي
مِنَ الثَّمِينِ وَالْظُّفَى وَالْحَسَدِ ذِكْرًا لِعَظَمَتِكَ وَتَفَكُّرًا فِي
قُدْرَتِكَ وَتَدْمِيمًا عَلَى عَدُوِّكَ وَمَا أَجْرِي عَلَى لِسَانِي
مِنْ لَفْظَةٍ قَحِشٍ أَوْ هِجْرٍ أَوْ شَتْمٍ عَرِضٍ أَوْ شَهَادَةٍ بَاطِلٍ أَوْ
اغْتِيَابٍ مُؤْمِنٍ غَائِبٍ أَوْ سَبِّ حَاضِرٍ وَمَا أَشْبَهَ ذَلِكَ
نُظْفًا بِالْحَمْدِ لَكَ وَإِعْرَاقًا فِي التَّنَائِدِ عَلَيْكَ وَذَمًّا لِبَاقِي تَجْمِيدِكَ
وَشُكْرًا لِنِعْمَتِكَ وَاعْتِرَاقًا بِأَحْسَانِكَ وَاحْصَاءً لِمَنِيكَ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَلَا أَظْهَرَ وَأَنْتَ مُطِيقٌ لِلدَّفْعِ عَنِّي وَلَا أَظْهَرَ وَأَنْتَ

And grant the fulfilment of these wishes along with continual worship of Thee and attachment to the community of the faithful and let me withdraw from those who start innovations, and act upon self-invented judgments.

O Lord ! bless Mohammad and his Al (family) and confer on me Thy most abundant sustenance when I grow old and infuse in me Thy most righteous strength when I be fatigued.

And do not allow me to grow lazy so as to keep away from Thy worship, and do not let me be blind to Thy path nor allow me to indulge in what is contrary to Thy love.

Nor join him who has separated himself from Thee, nor let me keep aloof from him who has joined unto Thee.

O Lord ! let me get strength from Thee in necessity, and apply to Thee, in need, and humbly entreat Thee in poverty and do not let me be tempted to ask help of any other than Thee, when I am afflicted, nor to humbly entreat any other than Thee, when in need, nor to supplicate another besides Thee, when in fear, lest I should deserve, thereby, to be forsaken, rejected and despised by Thee, O most Merciful !

O Lord ! let what Satan introduces into my heart, of desires, suspicion and envy, be a cause for remembrance of Thy greatness, contemplation of Thy power, and become plans against Thy enemy ; and let what he make my tongue utter of indecent words nonsense raving abuse, false evidence, backbiting of an absent true-believer, or reviling one who is present, and other things similar to these, be a speech in praise of Thee and an utterance of a eulogy to Thee, an absorption in Thy glory, a thanks-giving for Thy favour, an acknowledgment of Thy goodness and an enumeration of Thy blessings.

O Lord ! bless Mohammad and his Al (family), and do not let me be oppressed while Thou hast power to ward off trouble from me, nor let me, oppress others whilst Thou

الْقَادِرُ عَلَى الْقَبْضِ مِنِّي وَلَا أَضِلُّنَّ وَقَدْ أَمَلَنْتَكَ هَذَا يَتَى وَلَا
 أَفْتَقِرَنَّ وَمِنْ عِنْدِكَ وَسْعِي وَلَا أَطْغَيْتَ وَمِنْ عِنْدِكَ وَجْدِي
 اللَّهُمَّ إِلَى مَغْفِرَتِكَ وَقَدْتُ وَإِلَى عَفْوِكَ قَصْدْتُ وَإِلَى
 تَجَاوُزِكَ اسْتَقْتْتُ وَبِقَبْضِكَ وَثِقْتُ وَلَيْسَ عِنْدِي مَا يُوجِبُ
 لِي مَغْفِرَتَكَ وَلَا فِي عَمَلِي مَا اسْتَحِقُّ بِهِ عَفْوَكَ وَمَا لِي بَعْدَ أَنْ
 حَكَمْتُ عَلَى نَفْسِي بِمَا ذُكِرَ إِلَّا فَضْلُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
 تَقَضَّلْ عَلَى آلِ اللَّهِمَّ وَأَنْطِقْنِي بِالْهُدَى وَآلِهِمْنِي التَّقْوَى وَ
 وَفِّقْنِي لِلَّتِي هِيَ أَرْكَى وَاسْتَعِينَنِي بِمَا هُوَ أَرْضَى اللَّهُمَّ اسْلُكْ
 لِي الطَّرِيقَةَ الْمُنْتَخَلَّةَ وَاجْعَلْنِي عَلَى مِلَّتِكَ أَمُوتُ وَأَحْيَى
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَمَتِّعْنِي بِالْإِقْتِصَادِ وَاجْعَلْنِي مِنْ
 أَهْلِ السَّدَادِ وَمِنْ أَجَلَّةِ الرِّشَادِ وَمِنْ صَالِحِي الْعِبَادِ وَ
 ارْزُقْنِي فَوْزَ الْمَعَادِ وَسَلَامَةَ الْمِرْصَادِ اللَّهُمَّ خُذْ لِنَفْسِكَ مِنْ
 نَفْسِي مَا يَخْلُصُهَا وَأَبْقِ لِنَفْسِي مِنْ نَفْسِي مَا يُصَلِّحُهَا فَإِنَّ نَفْسِي
 هَالِكَةٌ أَوْ تَعْمَهَا اللَّهُمَّ أَنْتَ عَدَّتِي إِنْ خَوْنْتُ وَأَنْتَ
 مُنَجِّجِي إِنْ حَرَمْتُ وَبِكَ اسْتِغَاثَتِي إِنْ كَرِهْتُ وَعِنْدَكَ وَمَا
 قَاتَ خَلْفٌ وَلِي مَا قَسَدَ صَلَاحٌ وَفِيمَا أَتَكْرَتَ تَغْيِيرٌ فَا مَنَّ عَلَى
 قَبْلِ الْبَلَاءِ يَا عَافِيَةً وَقَبْلِ الطَّلَبِ يَا جَدَّوً وَقَبْلِ الضَّلَالِ بِالرَّشَادِ

hast authority to restrain me, nor go astray whilst it is possible for Thee to guide me, nor grow poor whilst Thou hast power to prosper me, nor grow rebellious⁽¹⁾ whilst my independence is from Thee.

O Lord ! seeking Thy forgiveness have I come, and at Thy pardon do I aim, and Thy forbearance do I long for, and in Thy kindness do I trust, and I have not with me what would entitle me to Thy forgiveness, nor (is there) in my actions what would make me deserve Thy pardon, I have nothing save Thy grace when I pass judgment upon myself, therefore, bless Mohammad and his Al (family) and be kind upon me.

O Lord ! make me speak with righteousness; and inspire me with piety, and give me grace for what is most pure, and employ me in what is most praiseworthy.

O Lord ! make me walk the most exemplary path, and let me live and die believing in Thee

O Lord ! bless Mohammad and his Al (family) and bless me with frugality, and let me be of the people of righteousness, and of the guides to virtue, and of the pious servants, and grant me salvation at the last day and safety on the expected doomsday.

O Lord ! exact for Thyself from my soul whatever may purify it, and preserve those *motives* for my soul that may perfect it, for verily my soul is liable to come to ruin, unless Thou preserve it.

O Lord ! Thou art my shelter if I grow sad, and Thou art my resource if I am in need and unto Thee I cry for help, when deeply afflicted, and with Thee is recompense for what is lost, and reformation for what is corrupted, and alteration for what Thou disapprovest :

Therefore, favour me with security before calamity, and bounty before begging (for it) and right direction before

(1) Indigent according to another reading.

وَأَكْفِنِي مَوْنَةَ مَعَرَّةِ الْعِبَادِ وَهَبْ لِي أَمْنًا مِنَ الْمَعَادِ وَأَمْنًا لِي
حَسَنَ الْإِرْشَادِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَادْرَأْ عَنِّي
بُطُوفَكَ وَاعْزُدْنِي بِبُغْيَتِكَ وَأَصْلِحْ لِي بِكَرَمِكَ وَدَاوِي
بِصُنُوعِكَ وَأَظْلِمْنِي فِي ذَرَاكَ وَجَلِّ لِي بِرِضَاكَ وَوَقِّفْنِي
إِذَا اسْتَكَلْتُ عَلَى الْأُمُورِ لَاهِدَاهَا وَإِذَا انْتَهَيْتُ الْأَعْمَالُ
لَا زَكَاهَا وَإِذَا تَنَاقَضَتِ الْمَلِكُ لِارْضَاهَا اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَتَوَجَّعْنِي بِإِكْفَايَةِ وَسْمْنِي حَسَنَ الْوَلَايَةِ
وَهَبْ لِي صِدْقَ الْهِدَايَةِ وَلَا تَفْتِنْنِي بِالسَّعَةِ وَأَمْنُنِي
حَسَنَ الدَّعَةِ وَلَا تَجْعَلْ عَيْشِي كَذَاكَ وَلَا تَرُدُّ دُعَائِي
عَلَى رَدِّ إِيَّائِي لَا أَجْعَلُ لَكَ ضِدًّا وَلَا أَدْعُو مَعَكَ نِدًّا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَمْنُنِي مِنَ الشَّرِّ وَحَصِّنْ
رِزْقِي مِنَ التَّلَفِ وَوَقِّفْ مَلِكِي بِالْبَرَكَةِ فِيهِ وَأَصْبِ
بِي سَبِيلَ الْهِدَايَةِ لِلْبِرِّ فِيمَا أَنْفَقُ مِنْهُ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَأَكْفِنِي مَوْنَةَ الْإِلَاحَاتِ وَارْزُقْنِي مِنْ
غَيْرِ احْتِسَابٍ فَلَا أَشْتَغِلَ عَنْ عِبَادَتِكَ بِالطَّلَبِ
وَلَا أَخْتَمِلُ إِصْرَ تَبَعَاتِ الْمَكْسَبِ اللَّهُمَّ فَاطِلِبِي
بِقُدْرَتِكَ مَا أَطْلُبُ وَأَجِرْنِي بِعِزَّتِكَ مِمَّا أَرْهَبُ اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَصُنْ وَجْهِي بِالْيَسَارِ وَلَا تَبْتَدِلْ جَاهِي

error and spare me from bearing the unpleasant doings of Thy creatures, and grant me peace on the day of resurrection and favour me with handsome guidance.

O Lord ! bless Mohammad and his Al (family) and ward off (evil) from me with Thy grace, and nourish me with Thy blessing—and reform me with Thy graciousness and cure me with Thy goodness and hide me in the shelter of Thy mercy and clothe me with Thy approbation, and help me, when matters grow difficult about me, (to choose) the most righteous of them, and when actions become dubious, (to select) the purest of them, and when the creeds conflict, (to adopt) the most praiseworthy of them.

O Lord ! bless Mohammad and his Al (family) and crown me with sufficiency and adorn me with the grace of Thy love,¹ and grant me true guidance and do not try me with prosperity and confer on me the beauty of comfort and do not make my life a succession of trials, and do not reject my prayer with repulsion ; for, I do not recognize any as Thy rival, and I do not call upon any as Thy equal.

O Lord ! bless Mohammad and his Al (family) and restrain me from extravagance and preserve my subsistence from waste and increase my possessions by giving blessing therein and let me walk along the path of benevolence;² in whatever I spend my (wealth).

O Lord ! bless Mohammad and his Al (family) and spare me the pain of earning, and give me livelihood without measure so that search (after it) may not take me away from Thy worship, and I may not have to bear the evil consequences of earning (wealth) by unfair means.

O Lord ! therefore grant me by Thy power what I desire and protect me with Thy glory from what I fear.

O Lord ! bless Mohammad and his Al (family) and guard my honour with prosperity and do not disgrace me

يَا اقْتَارِ فَأَسْتَرْزِقْ أَهْلَ رِزْقِكَ وَأَسْتَعِطَى شِرَارَ
 خَلْقِكَ فَأَفْتَتِنَ بِحَمْدٍ مِنْ أَعْطَانِي وَأُبْتَلَى بِذَنْبٍ مِنْ مَنَعْنِي
 وَأَنْتَ مِنْ دُونِهِمْ وَلِيُّ الْإِعْطَاءِ وَالْمَنْعِ اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي صِحَّةً فِي عِبَادَةِ وَفَرَاغًا فِي زَهَادَةِ
 وَعِلْمًا فِي اسْتِعْمَالِ وَوَرَعًا فِي إِجْمَالِ اللَّهُمَّ اخْتِمْ بِعَفْوِكَ
 أَجَلِي وَحَقِّقْ فِي رَحَاءِ رَحْمَتِكَ لِي وَسَهِّلْ لِي بُكُوعَ رِضَاكَ
 سُبُلِي وَحَسِّنْ لِي جَمِيعَ أَحْوَالِي عَمَلِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَتَبَهَّنِي لِذِكْرِكَ فِي أَوْقَاتِ الْغَفْلَةِ وَاسْتَعْمِلْنِي بِطَاعَتِكَ
 فِي أَيَّامِ الْمُهْلَةِ وَانْتَهَجْ لِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً أَكْمِلْ
 لِي بِهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ خَلْقِكَ قَبْلَهُ وَأَنْتَ مُصَلِّ
 عَلَى أَحَدٍ بَعْدَهُ وَاتِّبَانِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
 وَقِنِي بِرَحْمَتِكَ عَذَابَ النَّارِ

with poverty, lest I beg of those who receive their living from Thee, and ask favour of the wicked and be tempted, thereby, to praise him who giveth me, and fall into disparaging him who denieth me; while, Thou art above all of them the master of Bounty and Refusal.

O Lord! bless Mohammad and his Al (family) and give me accuracy in worship, and happiness in piety, and knowledge in practice, and chastity in beneficence.

O Lord! let my term of existence end with Thy pardon, and verify my conduct^a in expecting Thy mercy, and make it easy for me to win Thy approbation, and let in all circumstances my actions be good.

O Lord! bless Mohammad and his Al (family) and remind me to adore Thee in times of neglect, and employ me in serving Thee in the days of leisure (intermission), and indicate for me an easy path to Thy love so that I may obtain the good of this world and hereafter

O Lord! bless Mohammad and his Al (family) more than Thou didst bless any of Thy creatures before him, and more than Thou wilt bless any one after him, and give us that which is good in this world and the next, and graciously, protect me from torment of the Fire.

(a) Hope, according to another reading.

وَمَا كَانَ لَكَ عَلَيْهِ السَّلَاطُ جَزَاءُ وَاهِيَةٍ الْجَلِيلَا

اللَّهُمَّ يَا كَافِيَ الْفَرْدِ الضَّعِيفِ وَوَاقِيَ الْأَمْرِ الضَّعُوفِ
 أَفَرَدْتَنِي الْخَطَايَا فَلَا صَاحِبَ مَعِيَ وَطَعَفْتَ عَنْ غَضَبِكَ
 فَلَا مُوَدِّدَ لِي وَأَشْرَفْتَ عَلَى خَوْفِ لِقَائِكَ فَلَا مُسَكِّنَ
 لِرَوْعَتِي وَمَنْ يُؤْمِنُنِي مِنْكَ وَأَنْتَ أَخْفَيْتَنِي وَمَنْ يَسْأَلُنِي
 وَأَنْتَ أَفَرَدْتَنِي وَمَنْ يَقْوِيَنِي وَأَنْتَ أَضْعَفْتَنِي كَيْفَ يَا إِلَهِي الْأَرْبُ عَلَى
 مَرْبُوبٍ وَلَا يُؤْمِنُ إِلَّا غَالِبٌ عَلَى مَقْلُوبٍ وَلَا يُعِينُ إِلَّا طَالِبٌ
 عَلَى مَطْلُوبٍ وَيَبْدُكَ يَا إِلَهِي جَمِيعُ ذَلِكَ السَّبَبِ وَاللَّيْلِ الْمَقْرُ
 وَالْمَهْرَبِ قَصَلَ عَلَى مُحَمَّدٍ وَإِلَيْهِ وَإِيَّاهُ هَرَبِي وَإِلَيْهِ مَطْلَبِي
 اللَّهُمَّ مَا نَكَ أَنْ صَرَفْتَ عَنِّي وَجْهَكَ الْكَرِيمَ أَوْ مَنَعْتَنِي فَضْلَكَ
 الْجَمِيمَ أَوْ حَظَرْتَ عَلَى رِزْقِكَ أَوْ قَطَعْتَ عَنِّي سَبَبَكَ
 لَمْ أَجِدِ السَّبِيلَ إِلَى قَبِيحٍ مِنْ أَمَلِي غَيْرَكَ وَلَمْ أَقْدِرْ عَلَى
 مَا عِنْدَكَ بِمَعُونَةِ يَسْوَكَ فَإِنِّي عَبْدُكَ وَفِي قَبْضَتِكَ
 نَاصِيَتِي يَدُكَ لَا أَمْرَ لِي مَعَ أَمْرِكَ مَا ضَرَفِي حُكْمَكَ

21. His prayer when anything grieved him or a sense of error made him sad.

O Lord, O Guardian of the weak individual, Thou who dost give protection against terrible things, errors have made me solitary, and there is no companion with me; and I am weakened by Thy wrath, so there is none to support me; and I have become sensible of the dread of meeting Thee, so there is none to pacify my apprehension, and none who can remove my fear when Thou hast threatened me; and who can support me when Thou hast made me solitary, and who can strengthen me when Thou hast weakened me.

O Lord, there is no one to give shelter to the creatures, but the Creator; and no one can give refuge to the weak, but the strong; and no one helps to win the object sought for, except the seeker and in Thy hand my Lord, are all these means of assistance, and with Thee, is shelter and refuge. Therefore, bless Mohammad and his Al (family), and protect me in my escape and fulfil my desire.

O Lord if Thou turnest away from me Thy gracious countenance, ‡ and withholdest from me Thy magnificent bounty, or keepest back from me Thy sustenance or cuttest off from me Thy connection, I shall find no way to realize any object of my hope without Thee; and shall have no power over what is with Thee, with the help of any other than Thee; for, verily, I am Thy servant and in Thy power, and my forelock is in Thy hand, I have no command side by side with Thine; effective in me is Thy command.*

‡ "The turning away of countenance" denotes displeasure. Therefore, the expression only means, 'If Thou be angry with me,' without any physical significance being intended.

* The text reads :—

"Masin aya amroka."

of Qasbi :—

چودر رگ خون چودرتی جان روان حکم تدر اشیاء

Thy command is enforce in all things, just as the blood runs within the veins or the soul inside the body, T.

عَدْلٌ فِي قَضَائِكَ وَلَا قُوَّةٌ لِي عَلَى الْخُرُوجِ مِنْ سُلْطَانِكَ
 وَلَا اسْتِطَاعَةٌ لِي بِمَا وَثَرَتْ قُدْرَتُكَ وَلَا اسْتَقِيلُ هَوَاكَ وَلَا أَبْلَغُ
 رِضَاكَ وَلَا آتَانُ مَا يَحْنَدُكَ إِلَّا بِطَاعَتِكَ وَبِفَضْلِ رَحْمَتِكَ
 إِلَهِي أَصْبَحْتُ وَأَمْسَيْتُ عَبْدًا إِذَا خَرَّالَكَ لَا أَمْلِكُ لِنَفْسِي
 نَفْعًا وَلَا ضَرًّا إِلَّا بِكَ أَشْهَدُ بِكَ عَلَى نَفْسِي وَأَعَرُفُ بِضَعْفِ
 قُوَّتِي وَقِلَّةِ حِيلَتِي فَأَنْجِزْ لِي مَا وَعَدْتَنِي وَتَمِّمْ لِي مَا اتَّيْتَنِي
 فَإِنِّي عَبْدُكَ الْمُسْكِينُ الضَّعِيفُ الضَّرِيرُ الذَّلِيلُ الْخَوَافِرُ
 الْمُهَانُ الْفَقِيرُ الْخَائِفُ السُّتَيْخِرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَلَا تَجْعَلْنِي نَاسِيًا لِدُرِّكَ فِيمَا أَوْلَيْتَنِي وَلَا غَافِلًا لِإِحْسَانِكَ
 فِيمَا أَوْلَيْتَنِي وَلَا إِسْأَمًا مِنْ إِجَابَتِكَ لِي وَإِنْ أَبْطَأَتْ عَمِّي فِي
 سَرَاءٍ كُنْتُ أَوْضَرَاءً أَوْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ عَافِيَةٍ أَوْ بَلَاءٍ أَوْ
 بُؤْسٍ أَوْ نَعْمَاءٍ أَوْ جَدَّةٍ أَوْ لَوَاءٍ أَوْ فَقْرٍ أَوْ غِنَى اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ ثَنَائِي عَلَيْكَ وَمَدْحِي إِيَّاكَ وَ
 سَمْدِي لَكَ فِي كُلِّ حَالٍ حَتَّى لَا أَفْرَحَ بِمَا اتَّيْتَنِي مِنَ الدُّنْيَا
 وَلَا أَحْزَنَ عَلَى مَا مَنَعْتَنِي فِيهَا وَأَشْعِرْ قَلْبِي تَقْوَاكَ وَ
 اسْتَعْلَ بَدَنِي فِيمَا تَقَبَّلَهُ مِنِّي وَاشْغُلْ بِطَاعَتِكَ نَفْسِي عَنْ كُلِّ
 مَا يَرُدُّ عَلَى حَتَّى لَا أَحِبَّ شَيْئًا مِنْ سَخَطِكَ وَلَا اسْخَطَ شَيْئًا مِنْ رِضَاكَ

Thy decree concerning me is just I have no strength to go out of Thy kingdom, nor can I pass beyond Thy power ; nor can I attract Thy love, win Thy approbation, nor obtain what is with Thee, except by serving Thee and by Thy gracious indulgence.

My Lord, I rose in the morning and brought the day to a close, being all the while Thy humble creature, having no power either to benefit or injure my soul, but through Thee ; I bear this witness against my soul and acknowledge the weakness of my strength and the scarcity of my means.

Therefore, fulfil what Thou hast promised me ; and accomplish for me what Thou hast given me .

For, verily, I am Thy servant meek, humble, weak, miserable, contemptible, despicable, insignificant, needy, timid and seeking shelter.

O Lord bless Mohammad and his Al (family), and do not let me forget to remember Thee, because of what Thou hast given me ; nor let me neglect Thy goodness in conferring blessings upon me , and let me not be hopeless concerning Thy acceptance of me, although Thou mayest delay helping me, no matter if I be in prosperity, or poverty, or hardship or comfort, or safety, or calamity, or privation, or opulence, or wealth, or indigence, or misery or happiness.

O Lord bless Mohammad and his Al (family), and let me bless, praise and thank Thee, in all my circumstances, so that I may not be too glad over what Thou hast given me of this world, nor too sorry for what Thou hast denied me of it, and inspire my heart with Thy fear ; and employ my body in what Thou wouldst accept from me ; and engage my soul in Thy service, disregarding every thing that happens to me, so that I may not like anything that Thou dislikest, nor dislike anything that Thou likest.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَفَرِّغْ قَلْبِي بِصَبْرِكَ وَاسْقِلْهُ
 بِذِكْرِكَ وَانْقِصْهُ بِخَوْفِكَ وَبِالْوَجَلِ مِنْكَ وَقِيِّمْ بِالرَّغْبَةِ
 إِلَيْكَ وَآمِلْهُ إِلَى طَاعَتِكَ وَاجْزِهِ فِي أَحَبِّ السُّبُلِ إِلَيْكَ
 وَذَلِّلْهُ بِالرَّغْبَةِ فِيمَا عِنْدَكَ أَيُّهَا مَرَحِمَاتِي كُلِّهَا وَاجْعَلْ
 تَقْوَاكَ مِنَ الدُّنْيَا زَادِي وَالْإِلَهِيَّةَ رَحْمَتِكَ رِخْلِي وَفِي مَرْضَاتِكَ
 مَذْخَلِي وَاجْعَلْ فِي جَنَّتِكَ مَنَازِلِي وَهَبْ لِي قُوَّةَ احْتِمَالِ
 بِهَا جَمِيعَ مَرْضَاتِكَ وَاجْعَلْ فِرَارِي إِلَيْكَ وَرَغْبَتِي فِيهَا
 عِنْدَكَ وَالْأَيْسَ قَلْبِي الْوَحْشَةَ مِنْ سَرَارِ خَلْقِكَ وَهَبْ لِي
 الْإِنْسَانَ يَكُونُ يَا وَلِيَّائِيكَ وَأَهْلَ طَاعَتِكَ وَلَا تَجْعَلْ
 إِمَاجِي وَلَا كَافِرِي عَلَى مِثْلٍ وَلَا إِلَهَ عِنْدِي يَدَاؤِلِي
 إِلَيْهِمْ حَاجَةً بَلِّ اجْعَلْ سُكُونَ قَلْبِي وَأُسْ نَفْسِي اسْتِغْنَائِي
 وَكِفَايَتِي بِكَ وَخِيَارَ خَلْقِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَاجْعَلْ لِي لَهُمْ قَرِيبًا وَاجْعَلْ لِي لَهُمْ قَصِيرًا وَأَمِّنْ عَلَى
 يَشَوْفِي إِلَيْكَ وَبِالْعَمَلِ لَكَ بِمَا تُحِبُّ وَتَرْضَى إِنَّكَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ وَذَلِكَ عَلَيْكَ يَسِيرٌ ه

O Lord bless Mohammad and his Al (family) and empty my heart (of everything) for Thy love, and engage it in remembering Thee, and exalt it with fear of Thee and dread of Thee, and strengthen it with longing towards Thee, and incline it towards Thy obedience, and move it in the path most loved by Thee, and let it, throughout the days of my life, soften with a longing for what is with Thee; and let fear of Thee, be my provision, on my journey from this world; and let my departure be towards Thy mercy and my entry into Thy approbation.

And let my abode be in Thy Paradise, and grant me strength whereby I may bear all things approved by Thee.

And let my flight be towards Thee; and my longing for what is with Thee, and clothe my heart with abhorrence of Thy wicked creatures, and grant me love for Thee and for Thy friends and Thy servants

And do not put me under obligation to any wicked person or infidel, nor let him be favoured by me, nor let me have need of him

Nay let the calmness of my mind, and the comfort of my soul, and my independence, and my self-sufficiency be from Thee and from Thy righteous creatures.

O Lord bless Mohammad and his Al (family) and let me be their companion, and make me their supporter; and favour me with a desire for Thyself, and give me grace to do for Thy sake what Thou lovest and approvest.

Verily, everything is under Thy power, and this is easy for Thee!

وَكَلَّمَكَ اللَّهُ خَالِيكَ عِنْدَ الْوَدَّاعِ

اللَّهُمَّ إِنَّكَ كَلَّمْتَنِي مِنْ نَفْسِي مَا أَنْتَ أَمْلَأُ بِهِ يَدَيَّ وَ
 قُدَّرْتَكَ عَلَيْهِ وَعَلَى أَغْلَبُ مِنْ قُدَّرْتَنِي فَأَعْطِنِي مِنْ نَفْسِي
 مَا يَرْضِيكَ عَنِّي وَخُذْ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِي فِي عَاقِبَةِ
 اللَّهُمَّ لَا طَاقَةَ لِي بِالْجُهْدِ وَلَا صَبْرًا عَلَى الْبَلَاءِ وَلَا قُوَّةَ
 لِي عَلَى الْفَقْرِ فَلَا تَهْطِرْ عَلَيَّ رِزْقِي وَلَا تَكِلْنِي إِلَى خَلْقِكَ بَلْ
 تَفَرِّدْ بِحَاجَتِي وَتَوَلَّ كِفَايَتِي وَانْظُرْ إِلَيَّ فِي جَمِيعِ أُمُورِي
 فَإِنَّكَ إِنْ وَكَلْتَنِي إِلَى نَفْسِي عَجَزْتُ عَنْهَا وَلَمْ أَقِمْ مَا فِيهِ
 مَصْلَحَتُهَا وَإِنْ وَكَلْتَنِي إِلَى خَلْقِكَ تَجَهَّمُونِي وَإِنْ أَلْجَأْتَنِي
 إِلَى قُرَابَتِي حَرَمُونِي وَإِنْ أَعْطَوَا أَغْطُوا أَقْبِلُوا نَكِدًا أَوْ مَنُوءًا
 عَلَى طَوِيلٍ أَوْ مَنُوءًا كَثِيرًا فَفَضْلِكَ اللَّهُمَّ فَأَغْنِنِي وَ
 بَعْظَمَتِكَ فَأَنْعَشِنِي وَبَسْطَتِكَ فَأَبْسُطْ يَدَيَّ وَبِمَاعْنِدِكَ
 فَالْقِنِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخَلِّصْنِي مِنَ الْحَسَدِ
 وَاحْصُرْنِي عَنِ الدَّائِنِ وَوَرِّغْنِي عَنِ الْمَحَارِمِ وَالْأَشْجَوِثِ
 عَلَى السَّعَاصِي وَاجْعَلْ هَوَايَ عِنْدَكَ وَرِضَايَ فِيمَا يَرْضَى
 عَلَى مِنْكَ وَبَارِكْ لِي فِي رِزْقِي وَفِي مَخَوَلَتِي وَفِي مَا أَنْعَمْتَ عَلَيَّ

22. His prayer in hardships and difficulties.

O Lord, Thou hast required of my soul the performance of that over which Thou hast more power than I; and Thy authority over it and me is stronger than mine.

Therefore, let me have that from my soul which would please Thee with me, and take from my soul what would satisfy Thee, in peace and safety

O Lord I have no strength for toil, nor patience in time of trial, nor power to bear poverty: Therefore, do not deprive me of my sustenance, and do not cause me to rely upon Thy creatures—nay, let Thyself satisfy my need, and undertake to provide for me, and watch over me, in all my affairs.

For, verily, if Thou entrust me to my heart * I shall be humbled by it, and shall fail to perform that, wherein lies its good:

And if Thou make me over to the care of Thy creatures, they will frown at me; and if Thou dost consign me to my kindred they will disappoint me, and if they give anything to me at all, they will give little, reluctantly, and will reproach me long and will often dispraise me.

Therefore, with Thy bounty, O Lord make me independent; and with Thy glory make me prosperous; and with Thy abundance make me rich; and supply my need from what is with Thee.

O Lord bless Mohammad and his Al (family), and deliver me from envy, and restrain me from sins, and check me from doing things forbidden, and do not let me be encouraged in disobedience, and let my longings be with Thee and my satisfaction in what cometh to me from Thee; and bless me in what sustenance Thou hast given me, and in what Thou hast conferred upon me, and in what Thou hast favoured me with;

* The seat of passions, ambition and desires.

وَأَجْعَلْنِي فِي كُلِّ حَالٍ مَقْبُولًا مَكْلُومًا مَحْرُومًا مَسْتَوْرًا
 مَمْنُونًا مَعَاذَ إِجَارِ اللَّهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ فَاقْبَلْ مِنْ
 كُلِّ مَا أَلَزَمْتَنِيهِ وَفَرَضْتَهُ عَلَيَّ لَكَ فِي وَجْهِهِ مِنْ وَجْهِهِ
 طَاعَتِكَ أَوْ لِحَاقِي مِنْ خَلْقِكَ وَإِنْ خَضَعْتَ عَنْ ذَلِكَ بَدَلِي
 وَوَهَبْتَ عَنهُ قُوَّتِي وَلَمْ تَنْلَهُ مَغْدِرَتِي وَلَمْ يَبْعَهُ مَالِي وَلَا
 قَاتِي يَدِي ذِكْرُهُ أَوْ نِسْبَتُهُ وَهُوَ يَا رَبِّ وَمَا قَدْ أَحْصَيْتَهُ
 عَلَيَّ وَأَغْفَلْتَهُ أَنَا مِنْ نَفْسِي فَادْعَ عَنِّي مِنْ جَزِيلِ عَطِيَّتِكَ
 وَلِئَلَّيْكَ مَا عِنْدَكَ فَإِنَّكَ يَا رَبِّ كَرِيمٌ عَفِيفٌ لَا يَبْغِي عَلَى نَفْسِهِ
 مِنْهُ تَرْيَدُ أَنْ تُقَاصِفَ بِهِ مِنْ حَسَنَاتِي أَوْ تُضَاعِفَ بِهِ مِنْ
 سَيِّئَاتِي يَوْمَ الْقَاكَ يَا رَبِّ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 ارْزُقْنِي الرِّغْبَةَ فِي الْعَمَلِ لَكَ لِأَخْرَجَنِي حَقِّي بِعَرَفٍ وَصَدَقَ
 ذَلِكَ مِنْ قَلْبِي وَحَقِّي يَكُونُ الْقَالِبُ عَلَى الرُّمْدِ فِي دُنْيَايَ
 وَحَقِّي أَعْمَلُ الْحَسَنَاتِ شَوْقًا وَأَمِنْ مِنَ السَّيِّئَاتِ قَرَقًا وَخَوْفًا
 وَهَبْ لِي نُورًا آمِئْتُ بِهِ فِي النَّاسِ وَأَهْتَدَيْتُ فِي الظُّلُمَاتِ وَ
 اسْتَوْفَيْتُ بِهِ مِنَ الشُّكِّ وَالشُّبُهَاتِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَارْزُقْنِي خَوْفَ غَيْرِ الْوَعِيدِ وَشَوْقَ ثَوَابِ الْمَوْعُودِ
 حَتَّى لَا يَجِدَ لَكَ مَا أَدْعُوكَ لَهُ وَكَاتِبَةٌ مَا اسْتَجَابُوكَ مِنْهُ اللَّهُمَّ
 قَدْ سَلِمَ مَا يُعْصِي مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي لَكِنْ يَمُوتُ حَيًّا

And let me be, in all my circumstances, preserved, guarded, defended, covered, protected, sheltered and secure.

O Lord bless Mohammad and his Al (family), and help me to discharge all Thou hast imposed upon me, and what Thou hast required me to do for Thyself, by way of duty due unto Thee, or for the benefit of any one of Thy creatures :

And if my body be too weak for it, any my strength be too small for it, and my power fail to attain it, and my property and possessions fail to suffice for it, whether I remember it or have forgotten it, and it be from among that which Thou hast reckoned against me, and I have no remembrance of it in my consciousness, then enable me to discharge it with Thy magnificent bounty, and abundance of what is with Thee,—for, verily, ample means are with Thee, and Thou art generous:—so that there may not remain with me anything, whereby Thou mayest desire to deduct from my good deeds, or multiply my evil ones, on the day I meet Thee, O my sustainer !

O Lord bless Mohammad and his Al (family, and favour me with a liking to serve Thee for my (good) hereafter, till I feel its truth in my mind, and till piety prevails over me in this world, and till I do good deeds willingly, and remain safe from evil on account of dread and terror

And favour me with a light, with which I may walk among men, obtain guidance in darkness, and enlighten myself in doubt and uncertainties.

O Lord bless Mohammad and his Al (family), and give me dread of the threatened punishment, and longing for the promised reward, till I actually get a foretaste of the pleasure of what I pray Thee for, and of the pain of what I seek Thy protection from.

O Lord, verily, Thou knowest what is proper for me, in the affairs of this world and the next; therefore, grant the fulfilment of my needs.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنِي الْحَقَّ عِنْدَ
 تَقْدِيرِي فِي الْفِكْرِ لَكَ بِمَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الْبَرِّ وَالْعَمَلِ وَالْحَقِّقَةِ
 وَالنَّعِيمِ حَتَّى أَعْرِفَ مِنْ نَفْسِي رَوْحَ الرِّضَا وَطَمَائِنَةَ النَّفْسِ
 مِمَّنْ بِمَا يَجِبُ لَكَ فِيمَا بَعْدَتْ فِي حَالِ الْخَوْفِ وَالْأَمْنِ وَالرِّضَا
 وَالشُّحْطِ وَالضَّرَرِ وَالنَّعِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي
 سَلَامَةَ الصَّدْرِ مِنَ الْحَسَدِ حَتَّى لَا أَحْسَدَ أَحَدًا مِنْ خَلْقِكَ
 عَلَى شَيْءٍ مِنْ فَضْلِكَ وَحَتَّى لَا أَرَى رِقْمَةً مِنْ نَعْمِكَ عَلَى أَحَدٍ
 مِنْ خَلْقِكَ فِي دِينٍ أَوْ دُنْيَا أَوْ عَافِيَةٍ أَوْ تَقْوَى أَوْ سَعَةٍ أَوْ
 رَحْمَةٍ إِلَّا رَجَوْتُ لِنَفْسِي أَفْضَلَ ذَلِكَ بِكَ وَمِنْكَ وَحَدَّثَكَ
 لَا شَرِيكَ لَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي الْهَفْظَ
 مِنَ الْخَطَايَا وَالْإِحْتِرَاسَ مِنَ الزَّلَالِ فِي الدُّنْيَا وَالْآخِرَةِ
 فِي حَالِ الرِّضَا وَالْفَضْبِ حَتَّى أَكُونَ بِمَا يَرُدُّ عَلَيَّ مِنْهُمَا
 بِمَنْزِلَةِ سَوَاءٍ عَامِلًا بِطَاعَتِكَ مُؤْتِرًا الرِّضَاكَ عَلَى مَا سِوَاهُمَا
 فِي الْأَوْلِيَاءِ وَالْأَعْدَاءِ حَتَّى يَأْمَنَ عَدُوِّي مِنْ ظُلْمِي وَ
 جَهْدِي وَيَأْتِسَ وَلِيِّي مِنْ مَبْلِي وَانْجِلَّطِ هَوَايَ وَ
 يَسْتَعِينَنَّ يَدُ عَوْكَ مُخْلِصًا فِي الرِّخَاءِ دُعَاءَ الْمُخْلِصِينَ
 الْمُضْطَرِّينَ لَكَ فِي الدُّعَاءِ إِنَّكَ جَمِيدٌ جَمِيدٌ

O Lord bless Mohammad and his Al (family), and favour me with what is just, when I fail to thank Thee for what Thou didst confer on me, in prosperity, and poverty, and health and sickness; till I feel in my soul the comfort of approbation and satisfaction of my conscience with what is due unto Thee, in all things that happen in time of fear, and peace, and pleasure, and anger, and harm, and benefit.

O Lord bless Mohammad and his Al (family), and favour me with freedom of my breast from envy, till I envy none of Thy creatures for anything of Thy bounty; and till I see none of Thy favours on any of Thy creatures, in any matter sacred, or secular, or peace, or piety, or power or prosperity, but expect for myself better than these through Thee and from Thee Thou art alone, having no partner!

O Lord bless Mohammad and Al (his family), and give me security from faults, and safety from errors, in this world and hereafter, in case of satisfaction and displeasure, till I be in respect to whatever happens unto me thereby, in an even state of mind,—working in obedience to Thee, preferring Thy approbation to everything else, in dealing with friends and enemies; till my enemy be safe from my oppression and tyranny, and my friend giveth up all hope of my partiality and of debasement of my passions.

And let me be of those who invoke Thee sincerely, in prosperity, as do the afflicted in time of their supplication. Verily Thou art praiseworthy and great!

كَانَ عَافِيَتَكَ بِكَ لَا تَشَاءُ إِلَّا بِكَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآلِ يَسُوعَى عَافِيَتَكَ وَجَلِّفِ عَافِيَتَكَ
 وَحَسِّنْ عَافِيَتَكَ وَآكِرْ عَافِيَتَكَ وَآغْنِي عَافِيَتَكَ
 وَتَصَلِّ عَلَى عَافِيَتَكَ وَهَبْ لِي عَافِيَتَكَ وَآفِرْ شَيْئَ
 عَافِيَتَكَ وَاصْلِحْ لِي عَافِيَتَكَ وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَ عَافِيَتَكَ
 فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَعَافِيَتِي
 عَافِيَةً كَافِيَةً شَافِيَةً طَالِيَةً نَاصِيَةً عَافِيَةً تُولِدُ فِي بَدَنِي
 الْعَافِيَةَ عَافِيَةَ الدُّنْيَا وَالْآخِرَةِ وَأَمَانٌ عَلَى يَاصِصَةٍ وَ
 الْأَمْنِ وَالسَّلَامَةِ فِي دِينِي وَبَدَنِي وَالْبَصِيرَةِ فِي قَلْبِي
 وَالنَّجَاةِ فِي أُمُورِي وَالْخَفِيَّةِ لَكَ وَالْخَوْفِ مِنْكَ وَالْقُوَّةِ
 عَلَى مَا أَمَرْتَنِي بِهِ مِنْ طَاعَتِكَ وَالْإِجْتِنَابِ لِمَا نَهَيْتَنِي عَنْهُ
 مِنْ مَعْصِيَتِكَ إِلَهِي اللَّهُمَّ وَأَمِنٌ عَلَيَّ بِأَجْرٍ وَالْعُمُرَةِ وَ
 زِيَارَةِ قَبْرِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَرَحْمَتُكَ وَبَرَكَاتُكَ
 عَلَيْهِ وَعَلَى آلِهِ وَآلِ رَسُولِكَ عَلَيْهِمُ السَّلَامُ أَبَدًا أَمَّا أَبْقِيَتِي
 فِي عَافِيَتِي هَذَا فِي كُلِّ عَامٍ وَاجْعَلْ ذَلِكَ مَقْبُولًا مَشْكُورًا
 مَذْكُورًا لَدَيْكَ مَذْخُورًا عِنْدَكَ وَأَلْطَقْ بِحَبْلِ وَشُكْرِكَ وَذِكْرِكَ
 وَحُسْنِ التَّكَلُّفِ عَلَيْكَ لِي سَافِيٍّ وَاشْرَحْ لِي رَاشِدِي دِينِكَ قَلْبِي

23. He prayeth for safety, and for grace to return thanks for the same.

O Lord bless Mohammad and his Al (family), and clothe me with Thy safety, and honor me with Thy safety, and guard me with Thy safety, and make me independent with Thy safety, and bestow on me as alms Thy safety, and favour me with Thy safety, and spread out for me Thy safety, and make Thy safety suitable to me, and do not interpose distance between me and Thy safety, either in this world or the next.

O Lord bless Mohammad and his Al (family), and grant me a safety, sufficient, healing, exalted, growing, and a safety that would create safety in my body, a safety of this world and the next :

And favour me with health, and security, and peace, in my faith and body; and insight in my mind, and success in my affairs, and fear of Thee and dread of Thee; and power to perform what Thou hast commanded, for Thy service; and avoidance of what Thou hast forbidden me to do.

My God! O Lord always give me, grace to perform the Hajj¹ and the Omrah,² and to visit the tomb of Thy prophet—Thy blessings on him, and Thy mercy and favours on him and his Al (family)—and tombs of the Al (family) of Thy apostle, peace be on them, as long as Thou keepest me alive, in my present year and every future year :

And let this be accepted, approved, remembered by Thee and stored up by Thee.

And let my tongue utter Thy praise, Thy thanks, Thy remembrance and a handsome eulogy upon Thee :

And enlarge my mind for receiving directions (for the acceptance) of Thy faith :

1. The great pilgrimage.

2. The lesser pilgrimage.

وَأَعَذَّنِي وَذَرَيْتِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ شَرِّ السَّامَةِ
وَالْهَامَةِ وَالْعَامَةِ وَاللَّامَةِ وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ
وَمِنْ شَرِّ كُلِّ سُلْطَانٍ عَيْنِي وَمِنْ شَرِّ كُلِّ مُتَرَفٍّ خَفِيٍّ وَ
مِنْ شَرِّ كُلِّ ضَعِيفٍ وَشَدِيدٍ وَمِنْ شَرِّ كُلِّ شَرِيفٍ وَضَعِيفٍ
وَمِنْ شَرِّ كُلِّ صَغِيرٍ وَكَبِيرٍ وَمِنْ شَرِّ كُلِّ قَرِيبٍ وَبَعِيدٍ وَ
مِنْ شَرِّ كُلِّ مَنْ نَصَبَ لِرَسُولِكَ وَلَا هُلَّ بَيْتِهِ حَرْبًا مِّنَ
الْبُحَيْنِ وَالْأَشَافِ وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا
إِنَّا نَعُوْذُ بِكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
مَنْ آذَانِي بِسُوءٍ فَأَصْرِفْهُ عَنِّيْ وَادْحَرْ عَنِّيْ مَكْرَهُ وَ
إِذَا رَأَى عَنِّيْ شَرَّهُ وَرُدَّ كَيْدَهُ فِي نَحْرِهِ وَاجْعَلْ بَيْنَ يَدَيْهِ
سَدًّا احْتَلَى نَعْيِي عَنِّيْ بَصَرَهُ وَنَصِيحَتَهُ عَنْ ذِكْرِي سَمْعَهُ وَ
تَقْوِيلَ دُونِ إِخْطَارِي قَلْبَهُ وَخُفْرَ سَعْيِي لِسَانَهُ وَتَقْصِمَ
رَأْسَهُ وَتُنِيلَ عِزَّهُ وَتَكْسِرَ جَبْرُوتَهُ وَتُنْذِلَ رَقَبَتَهُ وَتَقْصِمَ
كِبْرَهُ وَتُوْثِقَ مَنِيَّ مِنْ جَمِيعِ ضَرَرِهِ وَشَرِّهِ وَتُعْزِزَهُ وَهَمَزِهِ
وَلَمْزِهِ وَحَسْبِهِ وَعَدَاوَتِهِ وَحَبَائِلِهِ وَمَصَائِلِهِ وَرَجُلَهُ
وَخَلِيلَهُ إِنَّكَ عَزِيزٌ قَدِيرٌ

And protect me and my offspring from the Devil, the one who was driven away with stones, and from the mischief of venomous and stinging¹ creatures, and the vulgar and the mean ; and from the mischief of every obstinate devil , and from the mischief of every malicious king ; and from the mischief of envious and haughty richmen , and from the mischief of the weak and the strong, the high and the low, the great and the small, the nigh and the distant ; and from the mischief of every one of the genii or mankind, who insisted upon fighting against Thy Apostle or the people of his house ; and from the evil of every creature that moveth on the earth, and whose forelock is held by Thee : Verily, Thou art on the right path.

O Lord bless Mohammad and his Al (family), and whoever intendeth to wrong me, turn him away from me and ward off from me his device, and repel from me his evil, and put (the noose of) his fraud around his own neck,² and place before him a barrier till Thou makest blind his eye from seeing me, and deafen his ear that he may not hear of me, and lock up his mind when about to think of me, and render his tongue dumb concerning me, and crush his head and disgrace his dignity, and break his pride, and humble his neck, and demolish his greatness,³ and render me safe from all his mischief, evil, backbiting, talebearing, slander, envy, malice, toils, traps, and his foot soldiers and cavalry

Verily, Thou art possessor of glory and power !

1 The word hammâh includes all sorts of creatures that bite or sting. T.

2. Lift, reverse his fraud around his own neck Cf I turn the tables upon him , let him be caught in his own trap. T.

3. Power.

وَكَا مِنْ بَيْنِ يَدَيْهِ عَلَيْكَ السَّلَامَةُ وَالْجَنَّةُ عَلَيْهِمَا السَّلَامَةُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآهْلِ بَيْتِهِ
الطَّاهِرِينَ وَاخْصُصْهُمْ بِأَفْضَلِ صَلَوَاتِكَ وَرَحْمَتِكَ وَ
بَرَكَاتِكَ وَسَلَامِكَ وَاخْصُصِ اللَّهُمَّ وَالِدَتِي بِالْكَرَامَةِ
لَدَيْكَ وَالصَّلَوةِ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِهِ وَآلِهِمْ عِلْمَ مَا يَجِبُ لَهُمَا عَلَى إِنْهَامًا وَ
اجْتِمَاعًا عِلْمَ ذَلِكَ كُلِّهِ تَمَامًا ثُمَّ اسْتَعِزَّنِي بِمَا لَكَ مِنْهُ
وَوَقِّفْنِي لِلنُّفُوزِ فِيمَا تَجْعَلُنِي مِنْ عَلَيْهِ حَتَّى لَا يَفُوتَنِي
اسْتِعْمَالُ شَيْءٍ عِلْمَتَيْنِهِ وَلَا تَقُلْ أَرْكَانِي عَنِ الْحُقُوقِ
فِيمَا أَلْهَتْنِيهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا شَرَفْتَنَا
بِهِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا أَوْجَبْتَ لَنَا الْحَقَّ عَلَى
الْخَلْقِ بِسَبَبِهِ اللَّهُمَّ اجْعَلْنِي آمِنًا بِهَمَا هَيْبَةِ السُّلْطَانِ
الْعُسُوفِ وَأَبْرُهُمَا بِرَأْسِ الرُّؤُوفِ وَاجْعَلْ طَاعَتِي
لِوَالِدَتِي وَبِرَّتِي لِيَا أَفْزَرِ لِعَيْنِي مِنْ رَقْدَةِ الْوَسْطَانِ
وَأَنْتَلِجَ بِصَدْرِي مِنْ شَرْبَةِ الظَّمَانِ حَتَّى أَوْشَرَ
عَلَى مَوَايِ هَوَاهِمَا وَأُقَلِّدَ مَعْلَى رِضَايَ رِضَاهُمَا

24. His prayer for his parents, peace be on them !

O Lord bless Mohammad, Thy servant and Thy apostle, and the holy people of his house ; and peculiarly distinguish them, with the best of Thy favour, mercy, blessings and peace :

And distinguish, O Lord, my parents* with excellence near Thee, and grace from Thee : O most merciful !

O Lord bless Mohammad and his Al (family), and acquaint me by inspiration with the knowledge of what is due unto them from me ; and collect for me the complete knowledge of all this , and cause me to act according to what Thou didst reveal to me, by inspiration ; and give me grace to penetrate into such of this knowledge as Thou didst teach me, till I omit to perform nothing Thou hast taught me ; and do not let my limbs grow heavy (so as to prevent them) from the discharge of what Thou didst reveal unto me.

O Lord bless Mohammad and his Al (family) as Thou hast exalted us with him ; and favour Mohammad and his Al (family) as Thou hast given us claims upon Thy creation, because of him .

And make me fear my parents as I would fear a despotic monarch, and love them with the tenderness of an indulgent mother :

And let my obedience to my parents, and my beneficence to them, be sweeter to my eyes than sleep is to the drowsy, and cooler to my breast than drinking water is to the thirsty ; till I give preference to their wishes over mine, and precedence to the satisfaction of their needs over mine :

* His father was Hazrat Imam Husain, the grandson of the Prophet and his mother Hazrat Shhr Bann, the daughter of Yazdgerd the last pagan ruler of Persia.

وَأَسْتَكَزِّبُ بِرُحْمَائِي وَإِنْ قُلَّ وَاسْتَقِلَّ بِرِي بِهِمَا وَلَنْ
كَثُرَ اللَّهُمَّ خِفْضُ لَهْمَا صَوْنِي وَلَطْفُ لَهْمَا كَلَامِي وَالْإِنْ
لَهْمَا عَزِيَّتِي وَأَعْطِفْ عَلَيْهِمَا قَلْبِي وَصَبِّرْ نِي بِهِمَا
رَفِيقًا وَعَلَيْهِمَا شَفِيقًا اللَّهُمَّ اشْكُرْ لَهُمَا تَرْبِيَّتِي وَ
آيِبُهُمَا عَلَيَّ تَكْرِمَتِي وَاحْفَظْ لَهُمَا مَا حَفِظَاهُ مِنِّي فِي
صَغَرِي اللَّهُمَّ وَمَا شَهْمَا مِنِّي مِنْ آذَى أَوْ خَلَصَ
إِلَيْهِمَا عَنِّي مِنْ مَكْرُوهٍ أَوْ ضَاعَ قِبَلِي لَهُمَا مِنْ
حَقٍّ فَاجْعَلْهُ حِطَّةً لَنْ نُوْبِهِمَا وَعُلُوًّا فِي دَرَجَاتِهِمَا
وَزِيَادَةً فِي حَسَنَاتِهِمَا يَا مُبْدِلَ السَّيِّئَاتِ بِأَضْعَافِهَا
مِنَ الْحَسَنَاتِ اللَّهُمَّ وَمَا تَعَدَّ يَا عَلِيٌّ فِيهِ مِنْ قَوْلٍ
أَوْ سَرَفٍ أَوْ عَلِيٍّ فِيهِ مِنْ فِعْلٍ أَوْ ضَبْعَةٍ لِي مِنْ حَقٍّ
أَوْ قَصْرٍ لِي عَنْهُ مِنْ وَاجِبٍ فَقَدْ وَهَبْتُهُ لَهُمَا
وَجَدْتُ بِهِ عَلَيْهِمَا وَرَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبَعَتِهِ
عَنْهُمَا فَإِنِّي لَا أَتُوبُهُمَا عَلَى نَفْسِي وَلَا أَسْتَطِيعُهُمَا فِي
بِرِّي وَلَا أَكْرَهُ مَا تَوَلَّيَاهُ مِنْ أَمْرِي يَا رَبِّ قَهْمَا
أَوْجِبُ حَقًّا عَلَيَّ وَأَقْدَمُ أَحْسَانًا إِلَيَّ وَأَعْظَمُ مِنَّةً
لَدَيَّ مِنْ أَنْ أَقَاصَهُمَا بِعَدْلٍ أَوْ أَجَارَهُمَا عَلَى مِثْلِي

And let me over-value their benevolence to me, even in small things; and under-value my beneficence to them, even in great things

O Lord let me lower my voice for them, and let my speech be agreeable to them, and soften my conduct towards them, and let my heart be kind to them, and make me tender and lenient unto them both.

O Lord reward them for bringing me up, and recompense them for loving me, and guard them as they guarded me in my infancy.

O Lord and whatever pain they may have received from me, or whatever displeasure may have been caused to them by me, or whatever duty owed to them was left unperformed by me, let that be a pardon of their sins and an exaltation of their rank and an addition to their good deeds, O Thou who dost change evil deeds into multiplied good deeds!

O Lord and that speech in which they were unjust to me, or that action in which they were extravagant against me, or such of my claims as they failed to satisfy, or such debts as they failed to discharge; verily, I forgive it to them, and favour them therewith and I turn unto Thee with a view to removing the penalty thereof from them.

For, verily, I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despise the care they took of me O Lord!

Because, their claim upon me is so great,¹ and their benevolence to me so magnificent,² and I am so highly obliged to them, that I can not fairly meet it, nor repay them as they deserve.

1. Lit. compulsory

2. Lit. prior in time.

آيْنَ إِذَا لَمْ يَطْلُبْ طَوْلُ مُغْلِبِي بَيْتِي وَأَيْنَ شِدَّةُ
 تَعِيْمِي فِي حِلَاسِي وَأَيْنَ قِتَارُ مَعَالِي أَنْفُسِي مَا لِلتَّوَسُّعِ
 عَلَى مَهَبَاتٍ مَا يَسْتَوْفِيَانِ مِنِّي حَقَّهُمَا وَلَا أَذْرِكُ
 مَا يَجِبُ عَلَيَّ لَهْمَا وَلَا أَنَا بِقَاضٍ وَظِيْفَةٌ خَذَمَتُهُمَا
 فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْنِي يَا خَيْرَ مَنْ اسْتَوْعِنَ
 بِهِ وَوَقَّعَنِي يَا أَمْدِي مَنْ رَغِبَ إِلَيْهِ وَلَا تَجْعَلْنِي
 فِي أَهْلِ الْعُقُوقِ لِلْأَبَاءِ وَالْأُمَّهَاتِ يَوْمَ تَجْزَى كُلُّ
 نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَذُرِّيَّتِهِ وَاخْصُصْ أَبَوَيَّ يَا فَضِيلَ
 مَا خَصَّصْتَ بِهِ آبَاءَ عِبَادِكَ الْمُؤْمِنِينَ وَأُمَّهَاتِهِمْ
 يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ لَا تُنْسِنِي ذِكْرَهُمَا فِي
 أَذْبَارِ صَلَوَاتِي وَفِي إِنْشَاءِ لَيْلِي وَفِي سَاعَةِ
 مِنْ سَاعَاتِ نَهَارِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
 آلِهِ وَاعْفِرْ لِي بِدُعَائِي لَهُمَا وَاعْفِرْ لَهُمَا بِدُعَائِي
 فِي مَغْفِرَةٍ حَقًّا وَارْضَ عَنْهُمَا بِشَفَاعَتِي لَهُمَا رِضَى
 عَزْمًا وَبَلْغُهُمَا بِالْكَرَامَةِ مَوَاطِنَ السَّلَامَةِ اللَّهُمَّ
 إِنْ سَبَقَتْ مَغْفِرَتُكَ لَهُمَا فَشَقِّعْهُمَا فِيَّ وَإِنْ سَبَقَتْ

O my God, how can I repay them for their tedious employment in bringing me up! And for their hard labour in guarding me! And for their self-denial to lavish comfort upon me! Alas! Alas!! (I cannot.)

Their claim can never be satisfied by me, nor can I perceive what is due from me unto them, nor can I fully discharge the duty of serving them!

Therefore, bless Mohammad and his Al (family), and help me O best of all those whose assistance is solicited, and give me grace O greatest of guides towards whom men turn, and do not let me be of those who wronged their fathers and mothers, on the day wherein "every soul shall be paid what it hath merited, and they shall not be treated with injustice." †

O Lord bless Mohammad and his Al (family) and his descendants, and peculiarly distinguish my parents, with the best distinctions which Thou hast conferred upon the fathers and mothers of Thy true believing servants, O most merciful!

O Lord do not let me forget to remember them after my *Namaz* (the regular prayers) and at every time of my night, and at every hour of my day.

O God bless Mohammad and his Al (family), and forgive me for the sake of my prayers for them, and grant a sure pardon to them because of their goodness to me,

And be perfectly satisfied with them through my intercession for them; and bring them by Thy mercy into places of safety*.

O God if Thy pardon for them has preceded (my prayers) then make them intercessors for me; and if Thy pardon for

† The quotation is from the Quran Chapter III Verse 5.

* Abode of happiness.

مَغْفِرَتِكَ لِي فَتَقَبَّلْهُمَا حَتَّى تَجْتَنِبَ بِرَأْفَتِكَ فِي
 دَارِ كَرَامَتِكَ وَتَحِلَّ مَغْفِرَتَكَ وَرَحْمَتَكَ إِلَيْكَ
 ذُو الْفَضْلِ الْعَظِيمِ وَالْمِنَّةِ الْقَدِيمِ وَأَنْتَ أَرْحَمُ
 الرَّاحِمِينَ هـ

me has preceded (Thy forgiving them) then make me an intercessor for them ; so that we may be gathered together by Thy mércy in the place of Thy grace, and the place of Thy pardon and mercy :

For, verily, Thou art the one whose munificence is great, and whose kindness is eternal, and Thou art the most merciful !

وَكُنْ لِي يَا رَبِّ عَاقِبَةً طَيِّبَةً لَا تُولَدْ عَلَيَّ الْفِتْنَةُ

اللَّهُمَّ وَمَنْ عَلَى بَقَاءِ وَلَدِي وَبِإِصْلَاحِهِمْ لِي وَ
بِمُتَاعِي بِهِمْ إِلَيَّ أَمْدُ دُنِي فِي أَعْمَارِهِمْ وَزِيَادَتِي فِي
أَجَالِهِمْ وَرَبِّ لِي صَغِيرَهُمْ وَقَوِي ضَعِيفَهُمْ وَأَحْمِي لِي
أَبْدَانَهُمْ وَأَذْيَانَهُمْ وَأَخْلَاقَهُمْ وَعَافِيَهُمْ فِي أَنْفُسِهِمْ
وَفِي جَوَارِحِهِمْ وَفِي كُلِّ مَا عَنَيْتُ بِهِ مِنْ أَمْرٍ مِنْهُمْ وَ
أَذْرُ لِي وَعَلَى يَدِي أَرْزَاقَهُمْ وَاجْعَلْهُمَا بَرَارًا
أَتَقِيَاءَ بَعْثَاءِ سَامِعِينَ مُطِيعِينَ لَكَ وَلَا وَلِيَاءَكَ
مُحِبِّينَ مُنَاصِحِينَ وَلِحَيْمٍ أَعَدَّ إِلَيْكَ مُعَايِدِينَ وَ
مُبْغِضِينَ أَمِينَ اللَّهُمَّ أَشَدُّ ذِيهِمْ عَضْدِي وَ
أَقْرَبُهُمْ أَوْدِي وَكَثْرُ بِهِمْ عَدْدِي وَزَيْنُ بِهِمْ قَحْطَرِي
وَأَخِي بِهِمْ نُكْرِي وَكَفَنِي بِهِمْ فِي غَيْبِي وَاعْنِي بِهِمْ
عَلَى حَاجَتِي وَاجْعَلْهُمْ لِي مُحِبِّينَ وَعَلَى حَالِي بَيْنَ مُقْبِلِينَ
مُسْتَقِيمِينَ مُطِيعِينَ غَيْرَ عَاصِينَ وَلَا عَاقِبِينَ وَلَا مُخْلَافِينَ
وَلَا خَالِطِينَ وَاعْنِي عَلَى تَرْبِيَتِهِمْ وَتَأْدِيبِهِمْ وَبَرِّهِمْ وَهَبْ لِي
مِنْ لَدُنْكَ مَعَهُمْ أَوْلَادًا ذُكُورًا وَاجْعَلْ ذَلِكَ خَيْرًا لِي وَاجْعَلْهُمْ
لِي عَوْنًا عَلَى مَا سَأَلْتُكَ وَأَعِزَّنِي وَدُرِّيغِي مِنَ الشَّيْطَانِ الرَّجِيمِ

25. His prayer for his offspring.

O Lord oblige me by sparing from death my issue, and by educating them for me, and by blessing me with them.

My God prolong their lives for me, and increase for me their terms of existence, and bring up for me those of tender years, and strengthen for me the weak ones, and heal for me their bodies, faith and morals, and let them be safe in soul and body and in everything I am anxious about concerning them, and let their sustenance flow into my hand, and let them be virtuous, pious, able to see and hear, obedient unto Thee, and lovers and well-wishers of Thy friends, and to all Thy enemies hostile and malicious. Amen !

O Lord strengthen my arm with them, and straighten with them my crookedness.

And enlarge my number † because of them, and adorn my society with them, and keep my memory alive by means of them, and make them take care of my affairs in my absence, and help me with them to satisfy my need, and let them love me, and be kind unto me favourable, faithful obedient, not disobedient, nor wicked, nor adverse nor guilty.

And help me in training them, educating them and in doing good to them, and grant me from Thee male descendants among them, and let this be a benefit to me, and let them be my helpers in whatever I ask of Thee, and protect me and my offspring from the Satan, the stoned one.*

† Family.

• Vide the Quran, Chapter XV Versus 30—39

He (God) said, "Begone hence, Thou art a stoned one,"

He (Satan) said, "O my Lord! respite me till the day when man shall be raised from the dead."

He (God) said, "well then of the respitest shalt Thou be till the day of the predestined time."

He (Satan) said..... .. "I will surely beguile them all,"

—Redwell's Tr, T,

فَإِنَّكَ خَلَقْتَنَا وَأَمَرْتَنَا وَهَمَيْتَنَا وَرَغَبْتَنَا فِي ثَوَابِ مَا
أَمَرْتَنَا وَرَهَبْتَنَا عِقَابَهُ وَجَعَلْتَ لَنَا عَدُوًّا يَكِيدُنَا سُلْطَتَهُ
مِنَّا عَلَى مَا لَمْ نَسْلُطْنَا عَلَيْهِ مِنْهُ أَسْكَنْتَهُ صُدُورَنَا وَ
أَجْرِيَّتَهُ تَجَارِي دِمَائِنَا لَا يَفْقُلُ إِنْ عَقَلْنَا وَلَا يَسْغَى
إِنْ نَسِينَا يَوْمِنَا عِقَابَكَ وَيُخَوِّفُنَا بِغَيْرِكَ إِنْ هَمَمْنَا
بِفَاحِشَةٍ نَجَعْنَا عَلَيْهَا وَإِنْ هَمَمْنَا بِعَمَلٍ صَالِحٍ نَسْكُطْنَا
عَنْهُ يَتَعَرَّضُ لَنَا بِالشَّهَوَاتِ وَيَنْصِبُ لَنَا بِالشُّبُهَاتِ
إِنْ وَعَدْنَا كَذَبًا وَإِنْ مَنَّا أَخْلَفْنَا وَإِلَّا تُصْرِفُ
عَنَّا كَيْدَهُ يُضِلُّنَا وَإِلَّا تَقْنَأْ حَيَالَهُ يَسْتَرْكِنَا إِلَهُهُمْ
فَاقْهَرِ سُلْطَانَهُ عَنَّا بِسُلْطَانِكَ حَتَّى تَحْبِسَهُ عَنَّا
بِكَلْبَةِ الدُّعَاءِ لَكَ فَتُصْبِحَ مِنْ كَيْدِهِ فِي الْمَعْصُومِينَ
يَا اللَّهُمَّ آعِطِنِي كُلَّ سُؤَالِي وَاقْضِ لِي حَوَائِجِي
وَلَا تَسْتَعِزَّ إِلَّا جَابَةً وَقَدْ ضَمِنْتَهَا لِي وَلَا تَجِبْ
دُعَائِي عَنْكَ وَقَدْ آمَرْتَنِي بِهِ وَآمَنْتُ عَلَى بِكْلِ مَا
يُصْلِحُنِي فِي دُنْيَايَ وَآخِرَتِي مَا ذَكَرْتُ مِنْهُ وَمَا نَسِيتُ
أَوْ أَظْهَرْتُ أَوْ أَخْفَيْتُ أَوْ أَغْلَنْتُ أَوْ أَسْرَرْتُ وَ
اجْعَلْنِي فِي جَمِيعِ ذَلِكَ مِنَ الْمُصْلِحِينَ سُؤَالِي يَا كَ
الْمُنْجِينَ بِالطَّلَبِ إِلَيْكَ غَيْرِ الْمُسْتَوْعِينَ بِالشُّوْكِ عَلَيْهِ

For, verily, Thou didst create us, and command us, and put prohibitions upon us, and encourage us with the reward for doing what Thou didst command, and didst threaten us with punishment for disobedience; and Thou hast made him our enemy who deceiveth us; Thou hast given him dominion over some part of us; while over the similar part of him, Thou hast not given us, dominion: Thou hast established him in our breasts, and made him run through our blood-passages; he is not careless even if we are careless, and he doth not forget if we forget; he maketh us feel secure from Thy torment, and threateneth us with (the punishment of some one) other than Thee; if we intend some glaring sin, he encourageth us in it; if we intend to do any good thing he hindereth us; he exposeth to us irresistible appetites, and raiseth for us doubts; if he maketh promises to us he lieth, and if he holdeth out hopes to us he disappointeth us; and if Thou do not turn away from us his cunning, he shall mislead us; and if Thou do not guard us from his corruption, he shall cause us to err

Therefore, O Lord overthrow his authority over us with Thy power, till Thou completely restrain him from us owing to our diligent prayer to Thee, so that, we may pass out of the power of his cunning into the group of those defended by Thee.

O Lord grant me all my desires, and satisfy my needs, and do not refuse me Thy answer, whilst Thou hast given surety for it to me; and do not keep off my prayer from Thee, while Thou hast required it of me; * and favour me with all that which will do me good in this world and the next, whatever I remember of it, and whatever I have forgotten, or expressed or concealed, or revealed or withheld; and let me be (by my imploring Thee alone) of the righteous, of those who are successful in applying to Thee, of those who are undeprived because of their trust in Thee, of those who are

The reference is to the following Verses of the Quran Chap XL, verse 62

إِذَا سَأَلَكَ عِبَادِي عَنِّي، اِنِّ اَسْتَجِيبُ لَكُمْ، i. e. call upon me, I will hearken, T.

الْمُعْزِينَ يَا مُعْزِيكَ الرَّاحِمِينَ فِي الْبَحَارَةِ عَلَيْكَ الْمَجَارِبُ
 بِعِزِّكَ الْمُوسِعِ عَلَيْهِمُ الرِّزْقَ الْحَلَالَ مِنْ فَضْلِكَ الْوَاسِعِ
 بِجُودِكَ وَكَرَمِكَ الْمُعْزِينَ مِنَ الذَّلِيلِ بِكَ وَالْمَجَارِبُ
 مِنَ الظُّلُمِ بَعْدَكَ وَالْمُعَافَيْنِ مِنَ الْبَلَاءِ بِرَحْمَتِكَ وَالْمُغْنَيْنِ
 مِنَ الْفَقْرِ بِغِنَاكَ وَالْمُعْصُومِينَ مِنَ الذُّنُوبِ وَالزَّلَالِ وَ
 الْخَطَا بِتَقْوَاكَ وَالْمُؤَفِّقِينَ لِلْخَيْرِ وَالرُّشْدِ وَالصَّوَابِ
 بِطَاعَتِكَ وَالْمَحَالِ بَيْنَهُمْ وَبَيْنَ الذُّنُوبِ بِقُدْرَتِكَ
 الْتَّارِكِينَ لِكُلِّ مَعْصِيَتِكَ السَّاكِنِينَ فِي جَوَارِكَ اللَّهُمَّ
 آعِظْنَا جَمِيعَ ذَلِكَ بِتَوْفِيقِكَ وَرَحْمَتِكَ وَآعِظْنَا مِنْ
 عَذَابِ السَّعِيرِ وَآعِظْ جَمِيعَ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَ
 الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ مِثْلَ الَّذِي سَأَلْتُكَ لِنَفْسِي
 وَلِوَلَدِي فِي عَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ إِنَّكَ
 قَرِيبٌ بِجَنَابِكَ سَمِيعٌ عَلِيمٌ عَفُوٌّ غَفُورٌ شَرُوفٌ رَحِيمٌ
 وَإِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا
 عَذَابَ النَّارِ

accustomed to seek shelter in Thee, of those who are benefitted by their bargains with Thee, of those who take refuge in Thy majesty, of those who have abundance of lawful sustenance conferred on them by Thy boundless kindness, Thy bounty and generosity ; of those who are exalted to honour from disgrace by Thee ; of those who seek shelter from tyranny in Thy justice ; of those who are safe from calamity with Thy grace ; of those who are raised to prosperity from poverty by Thy endless wealth ; of those who are protected from sins and slips and error by fear of Thee, of those who have grace for goodness and virtue and righteousness owing to their obedience to Thee : of those having a barrier between them and sins because of Thy power ; of those who renounce all disobedience to Thee ; of those who dwell in Thy neighbourhood

O Lord grant us all this with Thy grace and mercy, and protect us from the torment of Hell ; and favour all the Moslems men and women, and the true believers male and female with the like of what I have begged of Thee for myself and my offspring, in the present world and the future ; Verily, Thou art nigh, answering, hearing, knowing, overlooking, forgiving, compassionate and merciful :

And confer on us good in this world and the next, and guard us from torment of the Fire.

وَكُنْ مِنْ عُمَّالِكَ لِنَا فِي بَرٍّ أَوْ بَرٍّ أَوْ بَرٍّ أَوْ بَرٍّ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَوَلَّنِي فِي حَيْرَانِي وَمَوَالِي
 الْعَارِفِينَ بِحَقِّكَ وَالْمُنَادِينَ لِإِعْدَائِكَ بِأَفْضَلِ وَلَا يَتَكَ
 وَفَقَهُمُ لِأَقَامَةِ سِتِّكَ وَالْأَخْذِ بِحَاسِرَةِ دَيْكَ فِي إِفْقَاضِ عِيْفِهِمْ
 وَسَدِّ خَلَّتِهِمْ وَعِيَادَةِ مَرِيضِهِمْ وَهَدَايَةِ مُسْتَرْشِدِهِمْ وَمُنَاصَحَةِ
 مُسْتَشِيرِهِمْ وَتَعَهُّدِ قَادِمِهِمْ وَكَيْفَانِ أَسْرَارِهِمْ وَسَتْرِ
 عَوْرَاتِهِمْ وَنَصْرَةِ مَظْلُومِهِمْ وَحُسْنِ مُوَسَّاتِهِمْ بِالْمَاعُونِ
 وَالْعَوْدِ عَلَيْهِمْ بِالْجِدَّةِ وَالْإِنْضَالِ وَإِعْطَاءِ مَا يَجِبُ لَهُمْ تَبْلُ
 السُّؤَالِ وَاجْعَلْنِي اللَّهُمَّ أَجْزَى بِالْإِحْسَانِ مُسِيئَتِهِمْ وَأَعْمَرْنِي
 بِالْخَبَائِرِ عَنْ ظَالِمِهِمْ وَأَسْتَعِضْ حُسْنَ الظَّنِّ فِي كَاتِبِهِمْ وَأَتَوَلَّ
 بِالْبِرِّ عَائِمَتَهُمْ وَأَعْضُ بَصَرِي عَنْهُمْ عِقَّةً وَالْيَدَيْنِ جَانِبِي
 لَهُمْ تَوَاضَعًا وَارْقَ عَلَى أَهْلِ الْبَلَاءِ مِنْهُمْ رَحْمَةً وَارْزُقْهُمْ
 بِالْغَيْبِ مَوَدَّةً وَأَحِبَّ بَقَاءَ النِّعَمِ عَنْدهُمْ نُصْحًا وَأَوْجِبْ لَهُمْ
 مَا أَوْجِبَ لِحَاقِي وَارْزُقْ لَهُمْ مَا أَرْمَى لِحَاقَتِي اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي مِثْلَ ذَلِكَ مِنْهُمْ وَاجْعَلْ لِي
 أَتَوَى الْحُظُوظِ فِي مَا عِنْدَهُمْ وَزِدْهُمْ بَصِيرَةً فِي حَقِّهِمْ وَ
 مَعْرِفَةً بِفَضْلِي حَتَّى يَسْعَدُوا بِي وَأَسْعَدَ بِهِمْ أَمِينُ
 رَبِّ الْعَالَمِينَ

26. His prayer for his neighbours and friends, when he remembered them.

O Lord bless Mohammad and his 'Al (family), and be my trustee among my neighbours and friends, who know our rights and renounce our enemies, with Thy most excellent trusteeship, and give them grace to establish Thy way, and to adopt Thy divine behaviour in being kind to those among them who are weak, removing their wants, visiting their sick, guiding such among them as seek for guidance, advising such as search for counsel, welcoming their visitors,² concealing their secrets, covering their nakedness, relieving their oppressed, truly sympathising with them by helping them, doing good to them with generosity and benevolence, and by giving what is due unto them before request.

And let me, O Lord, return good to such of them as do evil, and forgivingly overlook their injustice, and entertain a good opinion of them generally, and undertake to do good to them in general, and shut my eyes from them by way of chastity, and behave towards them with meekness, and be mercifully, tender to their distressed ones, and display friendship for them in their absence, and sincerely love to see them in prosperity, and deem that a duty to them which I deem a duty to my kindred, and have for them that regard which I have for my chosen ones.

O Lord bless Mohammad and his 'Al (family) and grant me similar treatment from them, and let me have the greatest share of what is with them,³ and increase their knowledge of my rights, and recognition of my merits so that they may become fortunate through me and I through them.

Amen O Lord of the universe !

1. The pronoun refers to Ahlulbait, the members of the house of the Prophet see the preface.

2. Comes from Journeys T.

3. i. e. the greatest share of their love and regard. Compare Abraham's prayer for his sons, in the Quran, Chapter XIV bearing his name, verse 40 :—

"Make Thou therefore the hearts of men to yearn toward them T

وَكَانَ مَرْحُومًا عَلَيْكَ لَا تَسْتَأْذِنُ إِلَّا بِإِذْنِكَ الْغُفُورُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَحَبِّبْ ثَمُورَ السُّلَيْمِ بِعِزَّتِكَ وَ
 ذَاتِ دَحْصَاتِهَا بِقُوَّتِكَ وَأَسْبِغْ عَطَايَاهُمْ مِنْ جَدَّتِكَ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَكَثِّرْ عِدَّةَ تَهُمُّرِ وَاشْتِدَادِ اسْلِحَتِهِمْ وَاجْرُسْ
 حُوزَتَهُمْ وَامْنَعْ حُوسَتَهُمْ وَآلِفْ جَمْعَهُمْ وَدَبِّرْ أَمْرَهُمْ
 وَوَاتِرْبِزْ مَيَرِهِمْ وَتَوَحَّدْ بِكَفَايَةِ مُؤَنِّهِمْ وَاعْضُدْهُمْ
 بِالنَّصْرِ وَاعْنِهِمْ بِالضَّمِيرِ وَالطُّفْلِ لِمُحَمَّدٍ فِي الْمَكْرِ اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَعَرِّفْهُمْ مَا يَجْهَلُونَ وَعَلِّمْهُمْ مَا لَا يَعْلَمُونَ
 وَبَصِّرْهُمْ مَا لَا يَبْصُرُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآلِهِمْ
 عِنْدَ لِقَائِهِمُ الْعَدُوَّ وَذَكِّرْ دُنْيَاهُمْ الْخَدَاعَ عِنْدَ الْغُرُورِ وَاعْمُرْ
 عَنْ قُلُوبِهِمْ خَطَرَاتِ الْمَالِ لِقَتُونَ وَاجْعَلِ الْجَنَّةَ نَصِيبَ
 أَعْيُنِهِمْ وَلَوْحِ مِنْهَا الْإِبْصَارِ لَهُمْ مَا أَعْدَدْتَ فِيهَا مِنْ مَسَاكِنِ
 الْخُلْدِ وَمَنَازِلِ الْكَرَامَةِ وَالْحُورِ الْحَسَنَاتِ وَالْأَنْهَارِ الْمَطْمُوحَةِ
 بِأَنْوَالِ الْأَشْرِبَةِ وَالْأَشْجَارِ اللَّتْدَلِيَةِ بِصُوفِ الثَّمَرِ حَتَّى لَا يَمُوتَ
 أَحَدٌ مِنْهُمْ بِالْإِذْيَةِ وَلَا يَحْدِثَ نَفْسًا عَنْ قُرْبِهِ يَغْفِرَ اللَّهُ لَهُمْ
 أَفْكَلِي بِذَلِكَ عَدُوَّهُمْ وَقَلِّمْ عَنْهُمْ أَظْفَارَهُمْ وَفَرِّقْ بَيْنَهُمْ
 وَبَيْنَ أَسْلِحَتِهِمْ وَخَلَعِهِمْ وَذَاقُوا أَقْبِيَّتَهُمْ وَبِاعْدِ بَيْنَهُمْ وَبَيْنَ
 أَرْوَادِهِمْ وَحَافِظِهِمْ فِي سَبِيلِهِمْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِمْ

27. A prayer for keepers of the marches.

O Lord bless Mohammad and his 'Al (family) and fortify the Moslem frontiers with Thy Majesty, and support their defenders with Thy strength, and lavish gifts on them out of Thy bounty.

O Lord bless Mohammad and his 'Al (family) and increase their number, and sharpen their weapons, and guard their surroundings, and protect their environs, and keep their company united, and regulate their business, and let their (supply of) provisions be uninterrupted, and Thyself alone look after their affairs, and strengthen them with victory and help them with fortitude, and be kind in devising stratagem for them.

O Lord bless Mohammad and his 'Al (family), and make them know what they are ignorant of, and teach them what they do not know, and show them what they do not see.

O Lord bless Mohammad and his 'Al (family), and make them forget, when they meet the enemy, the remembrance of their worldly concerns which are superlatively deceptive and vain; and obliterate from their mind the reminiscences of tempting wealth, and let the Paradise be opposite their eyes, and reveal to their vision what Thou hast provided therein, of everlasting mansions and abodes of bliss, and beautiful Hooris, and rivers in which various sorts of drinks flow, and trees laden with varieties of fruit, so that none of them may anxiously think of turning his back, nor may his soul suggest to him to flee from his antagonist.

O Lord by this means defeat their enemy, and cut off their nails, and create separation between them and their weapons, and root out firmness from their hearts, and interpose distance between them and their provisions, and perplex them in their paths, and lead them astray from the direct

وَأَقْطَعْ عَنْهُمْ الْمَتَدَّ وَأَقْطَعْ مِنْهُمْ الْعَدَدَ وَأَمْلَأْ أَفْئِدَتَهُمُ
الرُّعْبَ وَأَمْلَأْ أَيْدِيَهُمُ عَنِ الْبَسِيطِ وَأَخْزِمْ أَلْسِنَتَهُمْ عَنِ الْتَطِيقِ
وَسَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ وَكُلَّ يَمِينٍ وَرَأَوْهُمْ وَأَقْطَعْ خِزْيَهُمْ
أَطْلَاعَ مَنْ بَعْدَهُمْ اللَّهُمَّ حَقِّمْ أَرْحَامَ نِسَائِهِمْ وَبَنِي أَصْلَابِ
رِجَالِهِمْ وَأَقْطَعْ تَسْلُ دَوَائِهِمْ وَأَعَامِهِمْ لَا تَأْذَنْ لِنِسَائِهِمْ فِي
قَطْرٍ وَلَا لِأَرْضِهِمْ فِي نَبَاتٍ اللَّهُمَّ وَقُوبِ ذَلِكَ فَمَا لَأَهْلِ
الْإِسْلَامِ وَحَوْنُ بِهِ دِيَارِهِمْ وَمَتَرِبُهُ أَمْوَالُهُمْ وَفِرْعَتُهُمْ عَنْ
مَحَارِبَتِهِمْ لِعِبَادَتِكَ وَعَنْ مَنَابَذَتِهِمْ لِلْخُلُوعِ بِكَ حَتَّى لَا يَبْقَى
فِي بَقَايِ الْأَرْضِ غَيْرُكَ وَلَا تُعْقِرْ لِأَحَدٍ مِنْهُمْ جُجَّةً دُونَكَ
اللَّهُمَّ اغْزِ بِكُلِّ فَاجِحَةٍ مِنَ الْمُسْلِمِينَ عَلَى مَنْ يَرَاهِمُ مِنْ
الشِّرْكَانِ وَأَمْسِدْهُمْ بِمَا لَا يَكْفِي مِنْ عِنْدِكَ مُرْدِفِينَ حَتَّى يَكْفِيَهُمْ
إِلَى مُنْقَطِعِ التُّرَابِ فَتَلَا فِي أَرْضِكَ وَأَمْرًا أَوْ يُعْرَ وَأَيَّانَكَ
أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ اللَّهُمَّ وَأَعِمْ بِذَلِكَ
أَعْدَانَكَ فِي أَقْطَارِ الْبِلَادِ مِنَ الْهِنْدِ وَالرُّومِ وَالْأَنْدَلُسِ وَالْحَنْدِ وَالْحَبَشِ
التُّوبَةِ وَالزُّجْجِ وَالسَّقَالِيَةِ وَالْدَيْلَمَةِ وَسَائِرِ أُمَمِ الشِّرْكِ الَّذِينَ يَخْتَفُونَ
أَسْمَاءَهُمْ وَصِفَاتَهُمْ وَقَدْ أَحْصَيْتَهُمْ بِمِرْقَانِكَ وَأَشْرَفْتَ عَلَيْهِمْ بِمُؤَدَّتِكَ
اللَّهُمَّ اشْغَلِ الشِّرْكَانَ بِالشِّرْكَانِ عَنْ تَنَاوُلِ أَطْرَافِ الْمُسْلِمِينَ
وَحُدُودِهِمْ بِالنَّقِصِ عَنْ تَغْصِينِهِمْ وَتَبْطُغِهِمْ بِالْفُرْقَةِ عَنِ الْإِحْسَادِ عَلَيْهِمْ

course and cut off from them reinforcement, and diminish their number, and fill their hearts with awe, and prevent their hands from stretching, and cleave their tongues (so as to render them) speechless; and disperse by means of them, those behind them, and punish those that follow them; and frustrate, with their disgrace, the ambitions of those after them.

O Lord render barren the wombs of their women, and make dry the loins of their men and stop the breeding of their beasts and cattle; neither let their sky rain, nor let their earth put forth vegetation, and strengthen thereby O Lord the power of the Moslems, and fortify their cities, and multiply their wealth and relieve them from fighting for Thy worship; and from their (duties of) defence to commune with Thee in solitude; till none be adored in regions of the earth except Thee, and no forehead be placed on the dust for any one but Thee.

O Lord fight at every frontier of the Moslems against such of the pagans as are adjacent to them, and reinforce them with hosts of angels, from Thee, till the infidles be driven to the extremity of land; be either killed in Thy earth and captured, or they acknowledge that Thou art God, there is no God but Thee; Thou art alone having no partner!

O Lord include in this (request) Thy enemies in the different countries of India, Rome (Greece), Turkistan, Kharz, Abyssinia, Nubia, Zanzibar, Sicily, and (country of) the Dalamaties, and all other pagan nations whose names and descriptions are unknown, and Thou hast, exhaustively, counted them with Thy knowledge and art informed of them by Thy power.

O Lord engage the infidles with infidles so as to prevent them from coming into contact with Moslem frontiers, and afflict them with decrease to restrain them from injuring the Moslems; and by creating dissension restrain the pagans from mustering against them.

بِاسْمِكَ اللَّهُمَّ يَوْمَ يَذُرُ الْمَطَرُ مَا دَابِرُكُمْ وَتُخَصِّصُكُمْ شَتَاؤُكُمْ
تُخَرِّقُ فِي يَوْمٍ عَدَدُكُمْ اللَّهُمَّ وَامْرُؤٌ مِيَاهُهُمْ بِالْوَبَاءِ وَالْجَمَةِ
بِالْأَدْوَاءِ وَارِدِ بِلَادَهُمْ بِالْمُسُوفِ وَالْجَنَابِ بِالْقُدُوبِ وَأَفْرِغْهَا
بِالْحَوْلِ وَاجْعَلْ مِيَاهَهُمْ فِي أَحْوَالِ رُضَاكَ وَأَبْعِدْهَا عَنْهُمْ وَأَمْنَهُ
مُحْضَرَاتِهِمْ أَصِيبَهُمْ بِخَيْرٍ بِجَمْعِ الْعِلْمِ وَالشُّعْرِ أَلَا يَوْمُ اللَّهِ ثُمَّ وَابِئَا قَارِ
عَمَلَهُمْ مِنْ أَهْلِ وَلَدَانِ أَوْجَاهِ بِجَلْفِهِمْ مِنْ أَشْيَاعِ سُنَّتِكَ
لِيَكُونَ دِينُكَ الْأَعْلَى وَحِزْبُكَ الْأَقْوَى وَخَطُّكَ الْأَوْفَى وَتَلْقِيهِ
الْيَسْرِ وَهَيْئَتُكَ الْأَشْرَ وَتَوَلَّ بِالْفَجْرِ وَتَغْدِيرُ الْأَصْحَابِ وَاسْتَقْبُولُ
الْقَطْرِ وَاسْتِغْفَارُكَ فِي التَّغْفِيرِ وَتَضَعُ بِالنَّشَاطِ وَأَطْفِئْ عَنْهُ حَرَارَ النَّارِ
وَأَجْرُهُ مِنْ عَمَلِ الْوَحْشَةِ وَأَنْتَ يَوْمَ كَرَامَةِ الْأَمَلِ وَلَوْلَا دَاثَرُكَ خَسْرَةُ الْبَيْتِ
وَتَوَلَّ بِالْقَامِيزِ وَاصْبِ السَّلَامَةَ وَأَغْفِمْ مِنْ كُلِّ جَانِبٍ وَالْمَيْسَ الْجَوَالِ
وَأَرْزُقْهُ الشَّيْئَةَ وَابْتَدِءْ بِالْقَصْرِ وَعَلَيْكَ السَّيْرُ وَالشَّانُ وَسَدِّدْهُ
فِي الْحُلُومِ وَأَعِزِّ عَنَهُ الرِّبَاةَ وَخَلِّصْهُ مِنَ التَّعَمُّدِ وَاجْعَلْ فِكْرَهُ وَفَرْكَ
وَطَمْنَهُ وَأَقَامَتَهُ فِيكَ وَكَفَا حَاصَاتِ عَدَاؤِكَ وَعَدُوَّةَ ظُلْمَتِهِمْ
فِي عَيْنِهِ وَصَفَرِ شَأْنِهِمْ فِي عَالِيهِ وَأَجْلِ لُكُونِهِمْ وَلَا تُدْ لَهُمْ مِثْلَهُ

O Lord deprive¹ their hearts of (the feeling of) security, and ~~their~~ bodies of strength, and make their minds forgetful of tricks, and render their limbs too weak to fight with foot-soldiers, and terrify them so as to keep away from combating with the brave, and raise against them a host of angels armed with one of Thy torments, like what thou didst on the day of Badr;² cut off thereby their root, and reap off their pomp and scatter their gathering.

O Lord mix their waters with pestilence, and their foods with diseases; and afflict the soil of their cities with sinking, and let them be amply pelted with missiles, and visit them with droughts, and place their sustenance in the most barren regions of Thy earth, and farthest removed from them, and the most inaccessible of regions to them;³ and afflict them with perpetual hunger, and painful distemper.

O Lord, and whatever warrior of Thy faith fights with them, or soldier from among the followers of Thy Laws wages war on them, in order to exalt Thy faith, and strengthen Thy post, and amplify Thy share, then be pleased to give him acility, and supply him with means, and aid him with success, and choose for him comrades, and strengthen his back, and confer on him abundance of provisions, and bless him with happiness and quench in him the fire of (wordly) desires, and deliver him from sadness of solitude, and make him forget the remembrance of family and offspring, and bless him with a righteous intention, and guard him with safety, and let peace be his companion, and protect him from cowardice, and inspire him with courage, and give him hardiness, and assist him with victory, and teach him (virtuous) ways and practices, and guide him in command, and cast off from him ostentation and deliver him from aiming at publicity; and let his thought, his speech, his moving and his staying be in Thee, and for

And when he meets Thy enemy and his, then cause them to diminish in his sight, and degrade their pomp in his mind; and give him power over them, and do not give them power

1. *hft. empty. make empty.*

2. The first battle between the Arab Pagans and Moslem in which the latter were victorious,

3. According to another reading the meaning will be :—

And deny all earthly strongholds to them.

فَإِنْ تَحْكَمْتَ لَهُ بِالسَّعَادَةِ وَوَقَّعْتَ لَهُ بِالنَّشْأَةِ وَقَبَعْتَ أَنْ يَحْتَارَ
عَدُوَّكَ بِالنَّشْأَةِ وَقَبَعْتَ أَنْ يَجْعَلَ عِمْرَ الْأَسْرِ وَقَبَعْتَ أَنْ تَأْمَنَ أَطْرَافُ
السُّلَيْمَانِ وَقَبَعْتَ أَنْ يُؤَلِّيَ عَدُوَّكَ مُدِيرِينَ اللَّهُمَّ وَأَيُّمَا مُسْلِمٍ
خَلَفَ قَارِيَةً أَوْ مَرَابِطَانِي دَارِيَةٍ أَوْ تَهَوَّدَ حَالِي فِيهِ فِي عَيْبَةٍ أَوْ أَعَانَهُ
بِطَائِفَةٍ مِنْ مَالٍ أَوْ أَمَدَةٍ يَتَقَادَرُ أَوْ تَحْتَكَ عَلَى جِهَادٍ أَوْ أَتْبَعَهُ فِي
تَنْجِيهِ دَعْوَةٍ أَوْ رَعَى لَهُ مِنْ دَرَأِيَةٍ حُرْمَةٍ فَاجْرُلَهُ مِثْلَ أَجْرِهِ
وَرَأَى يَوْمَيْنِ وَمِثْلَ كَيْشِيْلٍ وَعَوِضُهُ مِنْ فِعْلِهِ عَوِضًا حَاضِرًا يَجْعَلُ
بِهِ نَفْعًا مَاقَدَمًا وَسُرُورًا إِلَى يَوْمِ الْيَمِينِ أَنْ يَشْتَرِي بِهِ الْوَفْقَ إِلَى مَا
أَجْرَيْتَ لَهُ مِنْ فَضْلِكَ وَأَعْدَدْتَ لَهُ مِنْ كَرَامَتِكَ اللَّهُمَّ وَأَيُّمَا
مُسْلِمٍ أَحْبَبَ أَمْرَ الْإِسْلَامِ وَأَهْلِيهِ وَأَخْرَجَ كَيْدَ عَدُوِّهِ مِثْلَ الشِّرْكِ
عَلَيْهِمْ قَتَلَهُ عَزَّ وَجَلَّ وَفَضَّلَهُ قَعْدَةً بِمَضْمُونِ أَطْبَاطِهِمْ قَافَةً
أَوْ أَخْرَجَهُ عَنْ حَايِثٍ أَوْ عَرَضَ لَهُ دُونَ أَوْدَانِهِمْ مَا يَنْفَعُ فَالْكَفَّ بِاسْمِهِ
فِي الْعَابِدِينَ وَأَنْجَبَ لَهُ ثَوَابَ الْجَاهِدِينَ وَأَجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ
وَالصَّالِحِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَآلِ مُحَمَّدٍ
صَلَاةً عَلَيْهِمْ عَلَى الصَّلَاةِ مُشْرِقَةً فَوْقَ الْغِيَاثِ لَا يَنْتَهِي
أَمَدُهَا وَلَا يَنْقُطُ عَدَدُهَا كَأَنَّهُ مَا مَضَى مِنْ صَلَواتِكَ عَلَى أَحَدٍ
مِنْ أَوْلِيائِكَ إِنَّكَ الْمَنَّانُ الْحَسِيدُ الْبَدِيُّ الْغِيَّةُ الْفَعَّالُ
الْمُشْرِيقُ

And if Thou wilt to terminate his career in bliss, and decree for him martyrdom, then let it be after he has uprooted Thy enemy by slaughter, and after he has accomplished his efforts in capturing them, and after the Moslem boundaries have become safe, and after Thy enemy has turned his back, and is routed.

O Lord and whatever Moslem succeeds a warrior or guards in his house ; or looks after those left behind, in his absence ; or helps him with a portion of his property ; or assists him with provisions ; or encourages him to fight for faith ; or follows him in his undertaking, by inviting (others to join him ;* or guards his honour in his absence ; then, be pleased to reward the latter like the former, weight for weight, and bulk for bulk ; and recompense him for his deed with an immediate compensation, whereby he may quickly gain the benefit of what he advanced, and the pleasure of what he performed, till time bring him to what Thou hast prepared for him out of Thy Grace, and provided for him out of Thy Bounty.

And whatever Moslem felt sad for the cause of Islam and its followers, and grew sorry at the gathering of pagans against them, and therefore resolved to fight, or determined to wage religious war, but weakness compelled him to sit down, or poverty delayed him, or some occurrence detained him from it, or some obstruction made its appearance side by side with his resolution, be pleased O Lord to write down his name, among the devout, and entitle him to the reward of those who fought for faith, and place him in the rank of martyrs and the righteous.

O Lord bless Mohammad, Thy Servant and Thy Apostle, and his 'Al (family) with a blessing far exalted above other blessings, far superior to compliments, having no limit to its duration, no termination to its numbers, like the most perfect of Thy favours on any of Thy friends : Verily Thou art the most Praiseworthy Giver, the Originator, the Repeater the Best doer of what Thou wilt.

* It may also mean by praying for him.

وَكَانَ دُعَاؤُهُمْ عَلَيْهِ السَّلَامُ تَفَرُّعًا إِلَى اللَّهِ عَزَّ وَجَلَّ
 اللَّهُمَّ إِنِّي أَخْلَصْتُ بِإِقْطَاعِي إِلَيْكَ وَقَبْلَتُ بِحُكْمِي عَلَيْكَ وَ
 صَرَفْتُ وَجْهِي عَنْ مَنْ يُجَنَّبُ إِلَى رِضْدِكَ وَقَبْلَتُ مَسْئَلَتِي عَنْ مَنْ لَمْ
 يَسْتَعِنْ عَنْ فَضْلِكَ وَرَأَيْتُ أَنَّ طَلَبَ الْحَتِّ اسْمًا إِلَى الْخُفَّاجِ سَقَمٌ مِنْ لَيْلٍ
 وَضَلَّةٌ مِنْ عَقْلِهِمْ فَكَمْ قَدْ رَأَيْتُ يَا إِلَهِي مِنْ أَنَا بَسِ طَلَبُوا لِعِزِّ
 بِغَيْرِكَ فَذَلُّوا وَأَمَّا مَوَالِي ثَرَوَةٍ مِنْ سِوَاكَ فَاشْفَرُّوا وَحَا وَلُوا
 إِلَّا رِفَاعًا فَاتَّضَعُوا فَصَحِّ بِمُعَايِنَتِهِمْ مَالَهُمْ حَازِمٌ وَفَقَهُهُ أَعْتَبَارُهُ
 وَأَرْشَادُهُ إِلَى طَرِيقِ صَوَابِهِمْ لِاخْتِيَارِهِ فَأَنْتَ يَا مَوْلَايَ دُونَ كُلِّ
 مُسْتَوَلٍ مُوضِعٌ مَسْئَلَتِي وَدُونَ كُلِّ مُطْلُوبٍ إِلَيْهِ وَلِي حَاجَتِي أَنْتَ
 الْخَصُوصُ قَبْلَ كُلِّ مَدْعُوبٍ مَدْعُوِي لَا يَشْرَكَكَ أَحَدٌ فِي رَجَائِي
 وَلَا يَتَّفِقُ أَحَدٌ مَعَكَ فِي دُعَائِي وَلَا يَنْظِمُهُ وَلَا يَأْكُفُّ دَائِي لَكَ
 يَا إِلَهِي وَحْدَانِيَّةُ الْعَدَدِ وَمَلَكَةُ الْقُدْرَةِ الصِّدْقُ وَنَصِيْبُهُ
 الْحَوْلُ وَالْقُوَّةُ وَدَرَجَةُ الْعُلُوِّ وَالرِّفْعَةُ وَمَنْ يَسْأَلُكَ مَرْحُومِي
 عَسِيرًا مَغْلُوبًا عَلَى أَمْرِهِ مَقْهُورًا عَلَى شَأْنِهِ مُخْتَلِفًا فِي الْحَالَاتِ
 مُتَنَقِّلًا فِي الصِّفَاتِ مُتَعَالِيَةً عَنِ الْأَسْبَابِ وَالْأَضْرَادِ
 وَتَكَبَّرَتْ عَيْنُ الْأُمُثَالِ وَالْأَنْدَادِ فَسُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ

28. He crieth out for assistance to the Almighty God.

O Lord I have sincerely turned unto Thee by cutting myself off from others, and have come into Thy presence with my whole (soul), and have turned away my face from him who is in need of Thy bounty, and have withdrawn my request from him who is not independent of Thy favour, and have discovered that the application of the needy to the needy is foolish and an error of reason ; for many a man have I seen O Lord, who applied for honour to another than Thee and was disgraced ; and aimed at prosperity through some one else besides Thee, and was reduced to want ; and strove for exaltation, and was humbled . So that a cautious man reformed himself by observing their example . for his taking heed benefited him and his choice directed him in the path of righteousness.

And Thou, O my Master, art the one of whom favors are requested by me in preference to all others to whom petitions are made and Thou, of all those to whom people address their prayers, art the satisfier of my need ; my petition is particularly directed to Thee in preference to every one else who is prayed to.

I do not associate with Thee any one, in my hope ; and none is united with Thee in my prayer, nor does my supplication include any other than Thee. To Thee alone my Lord belongeth (the absolute) unity of number,¹ and the exercise of eternal authority, and the excellence of power and strength, and the rank of exaltation and dignity :

And every one besides Thee, is an object of pity throughout his life, subordinate in his affair, a subject as regards his condition, changing in his circumstances, altering in qualities : But Thou art far exalted above having similars and opposites, and far more glorious than having peers and equals ; therefore Thou art Holy ; there is no God but Thee.

(1) 1, e., in the case of others the unity is only relative as for instance, the unity of the individual in relation to the species.

وَكَايَ مَنْ عَلَى مَا عَلَيْهِ السَّلَامُ إِذَا فُتِقَ عَلَيْهِ الرِّزْقُ

اللَّهُمَّ إِنَّكَ ابْتَلَيْتَنَا فِي أَرْزَاقِنَا بِسُوءِ الظَّنِّ وَفِي أَجَالِنَا
بَطُولِ لَامِلٍ حَتَّى التَّمَسْنَا أَرْزَاقَكَ مِنْ عِنْدِ الْمُرْرُوقِينَ وَطَعِمْنَا
بِمَالِنَا فِي أَعْمَارِ الْعَمَرَيْنِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لَنَا قِيَمًا
صَادِقًا تَكْفِيَنَا بِهِ مِنْ مَوْنَةِ الطَّلَبِ وَالْهُمْنَانِ ثِقَةً خَالِصَةً تُعْفِيَنَا
بِهِ مِنْ شِدَّةِ النَّصَبِ وَاجْعَلْ مَا صَرَّحْتَ بِهِ مِنْ عِدَّتِكَ فِي
وَحْيِكَ وَاتَّبَعْتَهُ مِنْ قَسَمِكَ فِي كِتَابِكَ قَاطِعًا لِاهْتِمَامِنَا بِالرِّزْقِ
الَّذِي نَكَلَّفْتَ بِهِ رَحْمَةً لِلْإِسْتِغْنَالِ بِمَا ضَمِنْتَ الصِّفَايَةَ لَهُ
فَعَلْتَ وَقَوْلِكَ الْحَقُّ الْأَصْدَقُ وَأَقَمْتَ وَقَمَّتْ الْأَبْرَارُ الْوُفَى وَ
فِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ نَزَلَ قَوْلُ رَبِّ السَّمَاءِ وَالْأَرْضِ
إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ تَنْطِقُونَ

29. His prayer, when in straightened circumstances.

O Lord verily Thou didst try us in our means of support when we failed to trust Thee ; and in the length of our lives with far-reaching hopes ; till we sought for Thy sustenance, from receipients of sustenance and our expectations made us covet the age of those having longevity.

Therefore bless Mohammad and his 'Al (family) and grant us a sincere faith whereby to deliver us from the toil of earning a living, and inspire us with pure confidence whereby to protect us from the hardships of fatigue :

And let what Thou hast explained of Thy promises, in Thy revelation, reinforced with Thy oath, in Thy Book, be a perfect check to our anxiety about livelihood which Thou hast undertaken to provide, and restrain us from undertaking to secure that, a sufficiency of which Thou hast guaranteed :

For, Thou hast said, and Thy saying is right and most true ; and sworn, and Thy oath is most righteous and faithful (saying), " And in the sky is your subsistence and what you have been promised," and Thou hast added, " And by the Lord then of heaven and earth* it† is as true as that you speak."

† The quotation is from the Quran Chapter 51 versus 22 and 23.

This oath is meant for the confirmation of truth, as you are wont to confirm things among yourselves by an oath.

وَكَايْنِ دُعَاؤِهِ عَلَيْكَ يَا لَيْسَ بِكَ فِي الْمَعْنَى عَلَى أَصْلِ الدِّينِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي الْعَافِيَةَ مِنْ دَيْنٍ يَخْلُقُ بِهِ
وَجْهِي وَجَارِيَةً ذَهْنِي وَيَتَشَبَّهَ لِي فِكْرِي وَيَطُولُ بِسَارِسْتِهِ
شُغْلِي وَأَعُوذُ بِكَ يَا رَبِّ مِنْ هَمِّ الدِّينِ وَفِكْرِهِ وَشُغْلِ الدُّنْيِ
وَسَهْمِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَعِزَّنِي مِنْهُ وَأَسْتَجِيرُ بِكَ يَا رَبِّ مِنْ
ذَلَّتِهِ فِي الْحَيَاةِ وَمِنْ تَبَعَاتِهِ بَعْدَ الْوَفَاةِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ
أَجِرْنِي مِنْهُ يَوْسَعُ قَاضِي الْأَوْكَافِ وَأَصِلْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَأَجِبْنِي عَنِ الشُّرُوفِ وَالْإِشْرَاقِ دِيَارِ دُوقَوْمْنِي بِالْبَدَلِ وَالْإِفْصَادِ
وَعَلَيْتَنِي حُسْنَ التَّقْدِيرِ وَأَقْبِضْنِي بِلُطْفِكَ عَنِ التَّسْبِيرِ وَأَجِرْ
مِنْ أَسْمَاءِ الْحَلَالِ أَرْزَاقِي وَوَجْهِي فِي أَبْوَابِ الْبِرِّ نَفَاقِي وَارِدِ
عَنِّي مِنَ الْمَالِ مَا يُجَدِّثُ لِي مَخِيلَةً أَوْ تَأْدِيَا إِلَى بَغْيٍ أَوْ مَا تَعْقَبُ
مِنْهُ طُغْيَانًا اللَّهُمَّ حَبِّبْ إِلَى صَحْبَةِ الْفُقَرَاءِ وَأَعِزَّنِي عَلَى
صُحْبَتِهِمْ بِحُسْنِ الضَّرِيرِ وَمَا رَوَيْتَ عَنِّي مِنْ مَتَاعِ الدُّنْيَا الْفَنَائِيَةِ
فَادْخِرْهُ لِي فِي خَزَائِنِكَ الْبَاقِيَةِ وَاجْعَلْ مَا لَوْ تَشْفِي مِنْ خَطَايَا
وَجَلَّتْ لِي مِنْ مَتَاعِهَا بُلْغَةٌ إِلَى جَوَارِكَ وَوَصْلَةٌ إِلَى قُرْبِكَ وَذَرِيعَةٌ
إِلَى جَنَّتِكَ إِنَّكَ دُو الْفَضْلِ الْعَظِيمِ وَأَنْتَ الْجَوَادُ الْكَرِيمُ

30. He prayeth for help in repaying debt.

O Lord bless Mohammad and his 'Al (family), and give me security from a debt, which causes my countenance to fade, and on account of which my wits are confounded, and by reason of which my mind is perplexed, and owing to uniform continuance of which my toil is prolonged.

I seek Thy protection O Lord, against the sadness of debt and its care, and anxiety of debt and its sleeplessness; therefore bless Mohammad and his 'Al (family) and protect me from it: and of Thee do I seek deliverance from its disgrace in this life, and penalty after death; therefore bless Mohammad and his 'Al (family), and deliver me from it, with an excellent prosperity or sufficiency.

O Lord bless Mohammad and his 'Al (family) and restrain me from extravagance and excess, and correct me with generosity and economy, and teach me the (secret of) accurate (valuation of money), and graciously restrict me from dissipation; and let my sustenance flow from honest sources, and direct my expenditure in matters of righteousness; and keep off from me the wealth that would create in me conceit, or lead me to disobedience, or which would induce me to stubbornly resist authority.

O Lord make me love the company of the poor¹ and help me in associating with them, with abundant patience; and whatever Thou hast denied me of the goods of this mortal world, be pleased to store them up for me in Thy everlasting stores; and let what Thou hast conferred on me of its trash, and hast bestowed upon me of its goods, be a means of helping me to reach Thy neighbourhood, and a step² in Thy direction, and a means of entrance to Thy Paradise, Verily Thou art the Possessor of Great Kindness, and Thou art Generous and Bountiful.

(1) Lit. needy.

(2) Lit link, a means² of connection.

وَكَانَ مِنْ رَجَائِي عَمَلِي عَلَى السَّيِّئَاتِ فِي كُرْتُوبِي بِسْمِ اللَّهِ

اللَّهُمَّ يَا مَنْ لَا يَصِفُهُ نَعْتُ الْوَاصِفِينَ وَيَا مَنْ لَا يُجَادِرُهُ رَجَاءُ
 الرَّاجِينَ وَيَا مَنْ لَا يَضِيعُ لَدَيْهِ أَجْرُ الْمُحْسِنِينَ وَيَا مَنْ هُوَ مُنْتَهَى
 خَوْفِ الْعَابِدِينَ وَيَا مَنْ هُوَ قَائِمٌ خَشْيَةِ الْمُتَّقِينَ هَذَا مَقَامٌ مِنْ
 تَدَاوُلِهِ أَيْدِي لَذُنُوبٍ وَقَادَتْهُ آزِمَةُ الْخَطَا يَا وَاسْتَحْوَذَ
 عَلَيْهِ الشَّيْطَانُ فَصَرَّحًا أَمَرْتُ بِهِ تَقْرِيظًا وَتَعَاظِي مَا هِيَ عَنْهُ
 تَقْرِيرًا كَالْجَاهِلِ بِقُدْرَتِكَ عَلَيْهِ أَوْ كَالْمُسْكِرِ فَضَّلَ إِحْسَانَكَ
 إِلَيَّ بِحَتَّى إِذَا انْتَفَخَ لَهُ بَصَرُ الْهُدَى وَتَفَشَّتْ عَنْهُ سَحَابُ الْعُصَى
 أَحْصَى مَا ظَلَمَ بِهِ نَفْسَهُ وَفَكَّرَ فِيمَا خَالَفَ بِهِ رَبَّهُ فَرَأَى كَبِيرَ
 عِصْيَانِهِ كَبِيرًا وَجَلِيلَ مَخَالَفَتِهِ جَلِيلًا فَأَقْبَلَ نَحْوَكَ مُؤْمِلًا لَكَ
 مُسْتَعِيًا مِنْكَ وَوَجَّهَ رَغْبَتَهُ إِلَيْكَ رِقَّةً بِكَ فَأَمَّا بِطَمَعِهِ
 يَقِينًا وَقَصْدًا لَكَ بِخَوْفِهِ إِحْمِلَا صَاقِدًا خَلَا طَمَعُهُ مِنْ كُلِّ
 مَطْمُوعٍ فِيهِ غَيْرُكَ وَأَفْرَحَ رَوْعَهُ مِنْ كُلِّ مَخْدَأٍ وَمِنْهُ سِوَاكَ
 فَمَثَلَ بَيْنَ يَدَيْكَ مُتَضَرِّعًا وَغَمَضَ بَصَرَهُ إِلَى الْأَرْضِ مُتَخَشِّعًا
 وَطَاطَأَ رَأْسَهُ لِعِزَّتِكَ مُتَدَلِّلًا وَابْتَكَ مِنْ سِرِّهِ مَا أَنْتَ
 أَعْلَمُ بِهِ مِنْهُ خُضُوعًا وَعَدَمٌ مِنْ دُثُوبِهِ مَا أَنْتَ أَحْصَى لَهَا خُضُوعًا

31. A prayer wherein he mentioneth repentance and beseegeth grace to repent.

O Lord whom the praise of those that praise, cannot describe; and O Thou beyond whom the hopes of such as hope, cannot go; and O Thou with whom the reward of the righteous is not lost; and O Thou who art the object of fear for the devout; and O Thou who art the extremity of dread to the pious; this is the position of one whom the hands of sin have suddenly seized, and who is pulled by the reins of guilt, and over whom Satan hath prevailed;

So he entirely failed to do what Thou hast commanded, by omitting to perform it, and lingered fondly in what Thou hast prohibited like one ignorant of Thy power over him, or like the one who denies Thy precious benevolence to him:

Till the eyes of guidance opened for him, and the clouds of blindness dispersed from him, when he fully realised what injustice he had done to his soul, and thought of that in which he had opposed his Creator:

So he saw the heinousness of his guilt in all its magnitude, and the greatness of his opposition in its full enormity.

Therefore he turned towards Thee hoping for Thy (favour) and feeling shame before Thee; and directed his inclination unto Thee, trusting in Thee truly, owing to his longing, and turned towards Thee sincerely on account of his fear; his longing being free from every thing langed for except Thee; and his fear of every dreaded object, save Thee being removed;

Therefore he stood up in Thy presence, supplicating; and bent his eyes towards the earth, meekly; and bowed his head to Thy Majesty, humbly, and in lowliness of spirit made confession unto Thee of his secret, which Thou knowest better than he; and in humility enumerated his sins, which Thou hast numbered:

وَأَسْتَغْفِرُكَ بِكَ مِنْ عَظِيمٍ مَا وَقَعَ بِي فِي طَاعَتِكَ وَقِسْمِي مَا أَفْعَمْتَنِي فِي
حُكْمِكَ مِنْ ذُنُوبٍ أَذِيرُكَ لَدُنْهَا فَتَهَبْتَ وَأَهْمَمْتَ تَبِعًا لَهَا
فَأَرَمْتَ لِأَيُّكَ رُبَّ الرَّحْمَنِ عَذَابُكَ إِنَّكَ عَاقِبَتُهُ وَلَا يَسْتَعِظِرُ عَمَلُكَ
إِنَّ عَفْوَكَ عَنْهُ وَرَحِمَتُهُ لَا تَنْتَكِرُ الرَّبُّ الْعَظِيمُ بِرَأْفَتِهِ وَأَعْلَى
عُزْمَانِ الدُّنْيَا الْعَظِيمِ اللَّهُ سُبْحَانَا ذَا فَتْرَةِ حُكْمِكَ وَطَبْعِ الْأَمْرِ
فِيمَا أَمَرْتَ بِهِ مِنَ الدُّعَاءِ وَتَسْتَعِظِرُ وَأَعْلَى فَتْرَتِكَ فِيهَا وَقَعْتَ بِرَأْفَتِهِ
إِذْ تَقُولُ: أَدْعُونِي أَجِبْ لَكُمْ اللَّهُ ثُمَّ قَصَلْ عَلَى غَسَّاقٍ وَالرَّاحِلَةِ
بِمَغْفِرَتِكَ كَمَا لَقَيْتَكَ بِأَفْرَارِي وَأَرْفَعُنِي عَنْ مَصَارِعِ الذُّنُوبِ كَمَا
وَضَعْتَ لَكَ نَفْسِي وَأَسْأَلُكَ بِسُوءِ مَا أَتَيْتَنِي مِنْ الْإِسْخَارِ
اللَّهُمَّ وَثِّبْ فِي طَاعَتِكَ نَفْسِي وَأَحْكَمْ فِي عِبَادَتِكَ بَصِيرَتِي وَ
وَقِفْنِي مِنَ الْاِحْتِمَالِ بِمَا تَقْضِي بِهِ دَنَسَ الْفُطُولِ عَفْوَ وَتَوْقِيفِي عَلَى
مِلَّتِكَ وَمِلَّةِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِذْ أَتَوَيْتَنِي اللَّهُ ثُمَّ لَقَيْتَنِي
أَتُوبُ إِلَيْكَ فِي مَقَامِي هَذَا مِنْ كِبَائِرِ ذُنُوبِي فَصْفَارِي هَذَا مِنَ
سَيِّئَاتِي وَظَوَائِرِهَا سَوَالِي عِيَالِي وَتَوَارِيهَا تَوْبَتِي مِنَ الْاِحْتِمَالِ
نَفْسًا مُتَعَصِّبَةً وَلَا يَفْهَمُونَ بَعُودِي خَطِيئَةٍ وَقَدْ قُلْتُ يَا إِلَهِي فِي
حُكْمِكَ كَيْفَ لَدُنْكَ قَبْلُ الْقُوبِ عَنْ عِبَادِكَ وَتَقْضِي عَقَبِ
السَّيِّئَاتِ وَتُجِيبُ الْقَوَائِمِينَ فَأَقْبَلْ تَوْبَتِي كَمَا لَا عَدَلَ لِي وَأَعْفُ
عَنْ سَيِّئَاتِي كُلِّهَا صُنْتَ وَأَوْجِبْ لِي حُبَّتَكَ فَكُنْ شَرَكًا

And asked Thy deliverance from the greatest sin of those into which he fell with Thy knowledge, and from the worst of such as disgraced him in respect of Thy command, the pleasures of which sins deserted him, and passed away, and the penalty of which stayed and became permanent.

He doth not deny Thy Justice O Lord, if Thou punish him, nor doth he consider Thy forgiveness great if Thou forgive him and pity him; for verily Thou art the Gracious Master, who doth not deem it difficult to forgive great sins.

Therefore Behold O Lord, here I am, I have come to Thee in prayer in obedience to Thy command expecting the fulfilment of Thy promise, wherein Thou hast promised to answer; for Thou hast said: "Call upon me, I will hearken unto you:"¹

Therefore bless, O Lord, Mohammad and his 'Al (family) and grant me Thy pardon, as I have come to Thee with confession; and raise me from the stumbling block of sin, as I have humbled my spirit before Thee; and hide me with Thy covering as Thou hast delayed to wreak vengeance on me.

O Lord and confirm my resolution to obey Thee, and strengthen my insight in adoring Thee and give me grace for actions that may wash off the taint of guilt from me: and let me die in Thy creed and the creed of Thy Apostle Mohammad (peace be on him) when Thou makest me to die.

O Lord I repent unto Thee, in this my situation, of my great sins and the small, of the open wrongs and the hidden ones and my old errors and those that are recent with the repentance of him who would not even talk to his soul, of disobedience, nor ever think of returning to any sin.

And verily Thou hast said O Lord, in Thy Mighty Book, that "Thou acceptest repentance from Thy creatures, and forgivest sins, and that Thou lovest those who repent;"² therefore accept my repentance as Thou hast promised, and forgive my sins as Thou hast guaranteed, and grant me Thy love as Thou hast agreed.

1. the Quran chap 40 verse 62,

2. ditto ditto chap 1 verse 222

وَلَقَّ يَا رَبِّ شَوْطِي الْأَعْوَدَ فِي مَكْرٍ وَهَيْكٍ وَهَمَانِي إِلَّا أُنَجِّرَنِي
مَنْدُومِيكَ وَعَهْدِي أَنْ أَهْبِرَ جَمِيعَ مَعَاصِيكَ اللَّهُمَّ إِنَّكَ
أَعْلَمُ بِمَا عَمِلْتُ فَأَعْفِرْ لِي مَا كَلَّمْتُ وَأَعْرِضْ عَنِّي بِعَدْرَتِكَ إِلَى
مَا أَحْبَبْتَ اللَّهُمَّ وَعَلَى تَبِعَاتِكَ قَدْ خُصِّصْتُكَ وَتَبِعْتُكَ قَدْ نَبِغْتُكَ
وَكُلُّهُنَّ بِعَيْنِكَ الَّتِي لَا تَمُوتُ وَلِيكَ الَّذِي لَا يَبْنَى فَعَوِّضْ
مِنْهَا أَهْلَهَا وَلِحَطَّ عَنِّي وَزِيرَهَا وَخِيفَ عَنِّي نَفْسَهَا وَأَعِصْمْنِي
مِنْ أَنْ أَقَارِبَ مِثْلَهَا اللَّهُمَّ وَإِنَّهُ لَا وَفَاءَ لِي بِالتَّوْبَةِ إِلَّا بِعَفْوِكَ
وَلَا اسْتِغْسَاكَ بِي عَنِ الْخَطَايَا إِلَّا هُنَّ تَوْبَتُكَ فَقَوِّني بِهَيُوتِي فِي
كَافِيَةٍ وَتَوَلَّيْنِي بِرِضْمَتِهِ اللَّهُمَّ وَأَيُّمَا عَبْدًا تَابَ إِلَيْكَ وَهُوَ
فِي عِلْمِ الْغَيْبِ عِنْدَكَ فَاسْجُدْ لِتَوْبَتِهِ وَعَايِدْ فِي ذُنُوبِهِ وَخَطِيئَتِهِ
فَاتِي أَعْوُدُ بِكَ أَنْ أَكُونَ كَذَلِكَ فَاجْعَلْ تَوْبَتِي هَذَا
تَوْبَةً لَا أَحْتَاجُ بَعْدَهَا إِلَى تَوْبَةٍ تَوْبَةً مُوجِبَةً لِحُجُومِ مَا سَلَفَ
وَالسَّلَامَةِ فِيمَا بَقِيَ اللَّهُمَّ إِنِّي أَعْتَدْتُ إِلَيْكَ مِنْ جَهْلِي وَشَوْطِي
مَوْفِئِي فَأَضْمِنِي إِلَى كَفِّ رَحْمَتِكَ نَطْوًا وَاسْتُرْنِي بِسِتْرِ
عَافِيَتِكَ تَفَضَّلَا اللَّهُمَّ وَإِنِّي أَتُوبُ إِلَيْكَ مِنْ كُلِّ مَا خَالَفَ
إِلَادَتَكَ أَوْ زَالَ عَنْ عِبَّتِكَ مِنْ خَطَرَاتِ قَلْبِي وَلِحَطَاتِ عَيْنِي

And I offer unto Thee O Lord my promise that I will not return to what Thou hatest; and my guarantee, that I will not go back to what Thou disapprovest; and my covenant, that I will give up all acts of disobedience unto Thee.

O Lord verily Thou knowest better what I have done, therefore forgive me what Thou knowest; and with Thy power turn me to what Thou lovest.

O Lord, I am under obligations some of which I do remember, and some of which I have forgotten, but all of them are before Thy eye which doth not sleep, and before Thy knowledge which doth not forget; therefore give compensation to those that are entitled to it from me and remove from me the burden of those (obligations), and lighten for me their weight, and guard me from going near the like of them again.

O Lord, and verily I cannot be faithful to my repentance save with Thy protection; nor can I withhold myself from transgressions, but with Thy power. Therefore strengthen me with a sufficient strength, and guard me with effectual protection.

O Lord whatever creature repenteth unto Thee, and he in Thy secret knowledge, is (sure) to violate his (oaths of) repentance and return to his sin and transgression, then, verily I crave Thy protection against being like this.

Therefore let this my repentance be a penitence after which I may have no need to repent—a repentance causing obliteration of what is past, and safety in what remaineth (yet.)

O Lord I apologise unto Thee for my ignorance, and ask Thy pardon for my evil actions; therefore admit me into the protection of Thy mercy, with thy grace; and cover me with the covering of Thy security, with Thy favour.

O Lord, I repent unto Thee of every thing (which contradicts Thy will, or which hath forfeited Thy love) of the thoughts of my mind, and glances of my eye, and utterances

وَحِكَايَاتِي إِلَيْكَ يَا رَبِّ فَتَسْلِمُ كُلُّ بَارِئَةٍ عَلَى حَيْثُهَا مِنْ تَعَالُوكَ
وَمَا مِنْ مَخْلُوقٍ أَلْفَسَدُودٍ مِنْ أَلْبَسَ طَوَائِكَ اللَّهُمَّ فَارْحَمْ
وَحْدَتِي بَيْنَ يَدَيْكَ وَرَجِّبْ قَلْبِي مِنْ خَشْيَتِكَ وَأَضْطَرِّبْ دُعَائِي
مِنْ حُبِّكَ فَقَدْ أَقَامَتْنِي يَا رَبِّ دُعَايُ مَقَامٍ يُخْزِي بِفَنَائِكَ
فَإِنْ سَكَتُ لَمْ يَنْطَلِقْ عَنِّي أَحَدٌ وَإِنْ شَقَعْتُ فَلَسْتُ بِأَهْلٍ لِشَفَاعَةٍ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَشَفِّعْ فِي خَطَايَايَ كَرَمَكَ وَعُدَّ
عَلَى سَيِّئَاتِي بِعَفْوِكَ وَلَا تُخْزِنِي جَزَائِي عِقُوبَتَكَ وَأَبْطِطْ عَلَى
طَوْلِكَ وَجَلِّئِي بِسِتْرِكَ وَأَقْلِبْ فِي فِعْلِ عَزِيزٍ تَهْتَرَعُ إِلَيْهِ عَبْدٌ
ذَلِيلٌ فَرَجَسَهُ أَوْعَيْنِي تَمَرُّضَ لَهُ عَبْدٌ فَقَبِّرْ فَنَعْسَهُ اللَّهُمَّ
لَا تُخْزِلْنِي فَتُخْزِنِي عِزُّكَ وَلَا تُغَيِّرْ عَنِّي إِلَيْكَ فَلْيَسْغُرْ بِفَضْلِكَ
وَقَدْ أَوْجَلْتَنِي خَطَايَايَ فَلْيُؤْمِتْنِي عَفْوُكَ فَمَا كُلُّ مَا نَطَقْتُ
بِهِ عَنْ جَهْلِ مَتْنِي بِسُوءِ أَثَرِي وَلَا نِسْيَانٍ لِمَا سَبَقَ مِنْ ذَمِيمٍ
فِعْلِي لَكِنْ لَتَسْمَعَ سَمَاؤُكَ وَمَنْ فِيهَا وَأَرْضُكَ وَمَنْ عَلَيْهَا مَا أَظْهَرْتُ
لَكَ مِنَ الشَّهْرِ وَجْهَاتِ إِلَيْكَ فَيُدْرِكُ مِنَ التَّوْبَةِ قَلْعًا بَعْضُهُمْ
بِرَحْمَتِكَ يَرْحَمُنِي لِسُوءِ مَوْقِفِي أَوْ تَذَرِكُهُ الرِّقَّةَ عَلَى لِسُوءِ
حَالِي فَيُنَالِنِي مِنْ مُبِيدَةِ عَفْوِهِ أَسْمَعُ لَهُ نِيكَ مِنْ
دُعَائِي أَوْ شَفَاعَةِ أَوْ كَدِّعْنَهُ لَكَ مِنْ شَفَاعَتِي
فَكُنْ بِهَا جَائِي مِنْ غَضَبِكَ وَتَوَنَّنِي بِرِضَاكَ

of my tongue, with a repentance* whereby every organ may remain safe in itself, from Thy punishments, and be secure from what the transgressors fear of Thy painful wrath.

Therefore have mercy, O Lord, upon my lowliness in Thy presence, and upon my heart which beats violently because of fear of Thee, and upon my limbs which tremble through dread of Thee, for, verily O my sustainer, my sins have placed me in a disgraceful situation in Thy presence, so if I remain silent, no one will speak in my behalf, and if I beg for intercession I am not worthy of it.

O Lord bless Mohammad and his 'Al (family) and let Thy Grace intercede for my wrongs, and turn to my evil with Thy forgiveness, and do not visit me with what I deserve of Thy torment, and spread over me Thy bounty, and cover me with Thy screen; and do unto me that which a respectable master would do out of pity unto an unworthy slave who begs for mercy; or that which a possessor of wealth would do to relieve a needy creature who appears before him.

O Lord there is none to shelter me from Thee, therefore Thy majesty ought to protect me, and there is none to intercede for me with Thee, therefore Thy kindness ought to mediate for me; and verily errors have terrified me therefore Thy forgiveness ought to assure me: For whatever I have spoken (is) not from ignorance of my evil deeds, nor from any oblivion of what hath gone before of my blame-worthy conduct; but in order that Thy heaven and those in it, and Thy earth and those on it, may listen to what I have expressed unto Thee of contrition, and of repentance through which I have sought Thy shelter; expecting that perhaps, some of them may, through Thy grace, pity me owing to my unfavourable situation; or that tenderness for me, may overcome some one on account of my evil plight, and I may thus obtain from him a prayer more worthy of being listened to than my own entreaty, or an intercession stronger than my own pleading, (and) which may be the cause of my deliverance from Thy wrath, and of success in winning Thy approbation.

اللَّهُمَّ إِنْ يَكُنِ التَّائِبُ مُتَوَبًّا إِلَيْكَ فَإِنَّا أُنْتَدِمُ التَّائِبِينَ وَإِنْ يَكُنِ
 التَّائِبُ مُعْصِيَتِكَ إِنَابَةً فَإِنَّا أَوَّلُ النَّاسِ وَإِنْ يَكُنِ الْإِسْتِغْفَارُ
 حِطَّةً لِلذَّنِّ تَوْبًا فَإِنِّي لَكَ مِنَ الْمُسْتَغْفِرِينَ اللَّهُمَّ فَكُنَا آمَسَتْ
 بِالتَّوْبَةِ وَخَمِنْتَ الْقَبُولَ وَخَشَتَ عَلَى الدُّعَاءِ وَوَعَدْتَ الْإِجَابَةَ
 فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاقْبَلْ تَوْبَتِي وَلَا تُرْجِعْنِي مَرْجِعَ الْخَائِبِينَ
 مِنْ رَحْمَتِكَ إِنَّكَ أَنْتَ التَّوَّابُ عَلَى التَّائِبِينَ وَالرَّحِيمُ لِلْخَاطِئِينَ
 الْمُنِيرِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَمَا هَدَيْتَنَاهُ وَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ كَمَا اسْتَنْقَذْتَنَاهُ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 صَبَاحًا وَنَهَارًا لَنَا يَوْمَ الْقِيَامَةِ وَيَوْمَ الْفَاقَةِ إِلَيْكَ إِنَّكَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَهُوَ عَلَيْكَ يَسِيرٌ

O Lord if contrition be a (sufficient) repentance in Thy sight, verily I am the most contrite of those who feel contrition ; and if the giving up of Thy disobedience be conversion, then I am the foremost of converts ; and if asking forgiveness, be a removal of sins, then verily I am of those who pray unto Thee for pardon.

O Lord as Thou hast enjoined repentance and guaranteed acceptance, and hast encouraged prayer and promised to answer therefore, bless Mohammad and his 'Al (family) and accept my repentance, and do not turn me back disappointed from Thy mercy ; verily Thou art the greatest acceptor of repentance (from) sinners, and compassionate to the erring that return (unto Thee).

O Lord bless Mohammad and his 'Al (family) as Thou hast guided us through him, and bless Mohammad and his 'Al (family) as Thou hast delivered us by him, and bless Mohammad and his 'Al (family) with a blessing which may intercede with Thee for us on the Day of resurrection, and the Day of need : Verily Thou hast power over every thing, and every thing is easy for Thee.

وَكَانَ مِنْ دُونِ ذَلِكَ أَلَّا يَسْأَلَ الْعَبْدَ أَنْ يَصِلَ إِلَى اللَّهِ فِي الْأَمْرِ وَالْإِشْرَافِ

اللَّهُمَّ يَا ذَا الْمُلْكِ الْمُنْتَابِدِ بِالْخُلُودِ وَالسُّلْطَانِ السَّمْتِغِ بِغَيْرِ جُنُودٍ
وَلَا أَعْوَانٍ وَالْعِزِّ الْبَاقِي عَلَى مِرَالِ الدُّهُورِ وَخَوَالِي الْأَعْوَامِ وَمَوَاطِئِ
الْأَزْمَانِ وَالْأَيَّامِ عَزَّ سُلْطَانُكَ عِزًّا لَا حَدَّ لَهُ بِأَوَّلِيَّةٍ وَلَا
لَا مُنْتَهَى لَهُ بِآخِرِيَّةٍ وَاسْتَعْلَى مُلْكُكَ عُلُوًّا سَقَطَتْ الْأَشْيَاءُ
دُونَهُ بُلُوعِ أَمْدِهِ وَلَا يَبْلُغُ أَزْدَنِي مَا اسْتَأْثَرْتُ بِهِ مِنْ ذَلِكَ
أَقْصَى نَعْتِ النَّاعِيَيْنِ ضَلَّتْ فِيكَ الْيَصْفَايُ وَتَفَشَّحَتْ دُونَكَ
النُّعُوتُ وَحَارَتْ فِي كِبَرِيَايَاكَ لَطَائِفُ الْأَوْهَامِ كَذَلِكَ
أَنْتَ اللَّهُ الْأَوَّلُ فِي أَوَّلِيَّتِكَ وَعَلَى ذَلِكَ أَنْتَ دَائِمٌ لَا تَزُولُ
وَأَنَا الْعَبْدُ الضَّعِيفُ عَمَلًا أَجْسِيمًا أَمَلًا أَخْرَجْتُ مِنْ يَدَيَّ
أَسْبَابَ الْوَصْلَاتِ إِلَّا مَا وَصَلَهُ رَحْمَتُكَ وَتَقَطَّعْتَ عَنِّي عَصَمُ
الْأَمْالِ إِلَّا مَا أَنَا مُعْتَصِمٌ بِهِ مِنْ عَفْوِكَ قَلَّ عِنْدِي مَا أَعْتَدْتُ
بِهِ مِنْ طَاعَتِكَ وَكَثُرَ عَلَيَّ مَا أَبْوَيْتُهُ مِنْ مَعْصِيَتِكَ وَ
لَنْ يَضِيقَ عَلَيْكَ عَفْوُ عَنِّ عَبْدِكَ وَإِنْ أَسَاءَ فَاغْفُ عَنِّي

32. His prayer for himself, after finishing his nocturnal devotions, making therein confession of sin.

O Lord, O Possessor of the eternally lasting kingdom; and of authority, predominant without (support of) armies, and (other) assistants, and of majesty, lasting despite the passage of ages, and succession of years, and the passing of eras and days.

Thy authority prevaiileth with a predominance that hath no bound as regards beginning, and no limit with regard to end; And exalted is Thy kingdom with an elevation, so that (all) things fall short of reaching its utmost height, and the least of it wherewith Thou hast distinguished Thyself can not be reached by the utmost praises of those that praise.

In Thee are attributes confounded, and descriptions of Thee brought to nought, and with* Thy Majesty the powers of the imagination are overwhelmed.

Such Thou art O God, preeminent in Thy preeminence and will remain so always without decay; and I am a servant, meagre as regards good deeds and overfull of hopes; from my hands are gone the means of obtaining my desires except what Thy Grace hath given unto me† and for me are cut the cords of hope, save Thy forgiveness on which I rely. Little do I possess (of) that, which I may reckon (to be) of service to Thee, and there is much against me which I admit (is) disobedience to Thee still it is not difficult for Thee to forgive Thy servant, even though wicked; therefore, forgive me.

* That is, in contemplating Thy Majesty.

† Another version could be —

I have lost hold of all the links (of good deeds) that connected me with Thee, except those which Thy mercy has allowed me to retain, i. e. I do not deserve Thy favour because of my merit. but Thou shewest me kindness out of Thy mercy. T.

اللَّهُمَّ وَقَدْ أَشْرَفَ عَلَى خَفَايَا الْأَعْمَالِ عِلْمُكَ وَانْكَشَفَ كُلُّ
 مَسْتَوِرٍ دُونَ خُبْرِكَ وَلَا تَنْطَوِي عَنْكَ دَقَائِقُ الْأُمُورِ وَلَا
 تَعُزُّبُ عَنْكَ غِيَبَاتُ السَّرَائِرِ وَقَدْ اسْتَعُوذَ عَلَيَّ عُدُّؤُكَ
 الَّذِي اسْتَنْظَرَكَ لِعَوَائِي فَأَنْظَرْتَهُ وَاسْتَمَهَلَكَ إِلَى يَوْمِ
 الدِّينِ لِإِضْلَالِي فَأَمَهَلْتَهُ فَأَوْقَعَنِي وَقَدْ هَرَبْتُ إِلَيْكَ
 مِنْ صَغَائِرِ ذُنُوبٍ مُؤَبِّقَةٍ وَكِبَائِرِ أَعْمَالٍ مُرْدِيَةٍ حَتَّى إِذَا
 قَارَفْتُ مَعْصِيَتَكَ وَاسْتَوْجَبْتُ بِسُوءِ سَعْيِي سَخَطَكَ قَتَلَ
 عَيْنِي عَذَابُ عَذْرِهِ وَتَلَقَّانِي بِكَلِمَةِ كُفْرِهِ وَتَوَلَّى الْبِرَاءَةَ مِنِّي
 وَأَذْبَرَ مَوْلِيَائِي عَنِّي فَأَصْحَرَنِي لِقَضِيكَ فَرِيدًا وَأَخْرَجَنِي إِلَى
 فِتْنَاءِ نَفْسِكَ طَرِيدًا الْأَشْفَعُ يُشْفَعُ لِي إِلَيْكَ وَلَا خَفِيرٌ يُؤْمِنُفِي
 عَلَيْكَ وَلَا حِصْنٌ يُجْبِيُنِي عَنْكَ وَلَا مَلَاذُ الْجَائِ إِلَى مِنْكَ
 فَهَذَا مَقَامُ الْعَائِذِ بِكَ وَفَعَلْتُ الْمُعْتَرِفَ لَكَ فَلَا يَضِيقُنَّ
 عَنِّي فَضْلُكَ وَلَا يَقْصُرَنَّ دُونِي عَفْوُكَ وَلَا أَلْنُ أَخِيَابَ
 عِبَادِكَ النَّاشِينَ وَلَا أَقْطُ وَفُودَكَ الْأَمِلِينَ وَاعْفُ رِيئَكَ
 خَيْرُ الْغَافِرِينَ اللَّهُمَّ إِنَّكَ أَمَرْتَنِي فَتَرَكْتُ وَنَهَيْتَنِي
 فَكَرِهْتُ وَسَوَّلْتَ لِي الْخَطَاءَ خَاطِرُ السُّوءِ فَفَرَّطْتُ

O Lord, verily Thy knowledge extends to secret acts, and every hidden thing is revealed to Thy mind and the most minute affairs are not lost sight of by Thee, nor do the most hidden secrets remain unknown to Thee: :

And verily I have been overpowered by Thy enemy, who begged of Thee leisure to mislead me and Thou didst grant him; and asked of Thee time till Doomsday, to lead me astray, and Thou gavest him time; so he hath involved me (in ruin).¹

And verily I fled unto Thee from small sins that are pernicious, and great ones that are destructive, (but in vain), and when I transgressed against Thee, and became worthy of Thy wrath for my misconduct, he snatched away from me the reins of his deception, and faced me with his blasphemy and sought separation from me, and turned away his face from me;²

So he led me alone to the forest of Thy wrath, and turned me out rejected (to wander) in the expanse of Thy chastisement, there being no mediator to intercede for me, with Thee, and no protector to shelter me against Thee, and no stronghold to hide me from Thee, and no refuge to which I could retreat from Thee:

Such, therefore is the position of him, who seeketh Thy shelter; and the situation of him who makes confession unto Thee;

Therefor do not withdraw from me, Thy grace; and do not stint in my case, Thy pardon; and do not let me be the most disappointed of Thy repentant servants, nor the most hopeless of those who wait upon Thee expecting (success); and forgive me, for verily Thou art the best of those that forgive.

O Lord, verily Thou didst command me and I failed (to obey); and didst restrict me and I rebelled; and evil thoughts adorned wrong for me, so that I welcomed it.

1. The reference is to Quran Chap. XV verses 30 to 42.

2. The reference is to Quran Chap. LIX verse 16.

وَلَا اسْتَشْهِدُ عَلَى صِيَامِي نَهَارًا وَلَا لَيْلًا وَلَا
تُثْنِي عَلَيَّ بِأَحْيَائِهَا سَنَةً حَاشَا فَرُوضِكَ الَّتِي مِنْ ضَمِيمِهَا هَلَاكٌ
وَلَسْتُ أَتَوَسَّلُ إِلَيْكَ بِفَضْلِ نَافِلَةٍ مَعَ كَثِيرٍ مَا أَغْفَلْتُ مِنْ
وُظَائِفِ فَرُوضِكَ وَتَعَدَّيْتُ عَنْ مَقَامَاتِ حُدُودِكَ إِلَى حُرْمَاتِ
انْتَهَايَتِهَا وَكَبَاثِرِ دُثُوبِ اجْتَرَحْتُهَا كَانَتْ عَافِيَتُكَ لِي مِنْ
فَضَائِلِهَا سِرًّا وَهَذَا أَمَقَامُ مَنْ اسْتَحْيَى لِنَفْسِهِ مِنْكَ وَسَخَطَ عَلَيْهَا
وَرَضِيَ عَنْكَ فَتَلَقَّاكَ بِنَفْسٍ خَاشِعَةٍ وَرَقَبَةٍ خَاضِعَةٍ وَظَهْمٍ
مُثْقَلٍ مِنَ الْخَطَايَا وَاقْفَابَيْنِ الرَّغْبَةِ إِلَيْكَ وَالرَّهْبَةِ مِنْكَ
وَأَنْتَ أَوْلَى مِنْ رَجَاءٍ وَأَحَقُّ مِنْ خَشْيَةٍ وَأَنْعَاهُ فَأَعْطِنِي
يَا رَبِّ مَا رَجَوْتُ وَإِمِّي مَا حَذَرْتُ وَعُدْ عَلَيَّ بِعَافِيَتِكَ
رَحِمَتِكَ إِنَّكَ أَكْرَمُ الْمُسْتَوِلِينَ اللَّهُمَّ وَإِذَا سَرَرْتَنِي بِعَفْوِكَ
وَتَغَمَّدْتَنِي بِفَضْلِكَ فِي دَارِ الْفَنَاءِ بِحُضْرَةِ الْإِكْفَاءِ فَأَجِرْنِي
مِنْ فِضَيحاتِ دَارِ الْبَقَاءِ عِنْدَ مَوَاقِفِ الْأَشْهَادِ مِنَ الْمَلَائِكَةِ
الْمُقَرَّبِينَ وَالرُّسُلِ الْمَكْرُمِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ مِنْ جَارِ
كَتْمِ أَكَاثِمِهِ سَيِّئَاتِي وَمِنْ ذِي رَحِمَةٍ كُنْتُ أَحْتَشِمُ مِنْهُ سِرِّي رَائِي
لَمَّا نَقِيتُ بِهَيْمَرِ رَبِّ فِي السَّرْعِ عَلَى وَثِيقَتِكَ رَبِّ فِي الْمَغْفِرَةِ لِي وَأَنْتَ
أَوْلَى مَنْ وَثِيقٌ بِهِ وَأَعْطَى مَنْ رُغِبَ إِلَيْهِ وَأَرَادَ مِنْ اسْتَرْحَمَ فَارْتَحَمِي
اللَّهُمَّ وَأَنْتَ حَذَرْتَنِي مَاءَ امْتِهِنًا مِنْ صُلْبِ مُتَضَائِقِ الْعِظَامِ

I called on no day to be witness to my fast, and on no night to be neighbour¹ to my vigils; and no good practice praises me for having revived it to say nothing of duties enjoined by Thee, which whosoever neglected was ruined;

And I do not seek introduction to Thee, by the excellence of any voluntary devotion, when I have neglected to perform great numbers of Thy fixed and appointed duties and have gone beyond Thy defined limits into forbidden things, in which I am involved, and from the bad reputation of heinous sins which I have committed there is no screen for me save Thy protection. And this is the position of one who is ashamed of his soul, before Thee, and is angry with it; and (he) is satisfied with Thee, therefore, he hath turned to Thee with a spirit meek, and a neck bowed down, and a back overburdened with errors; standing between longing for Thee, and fear of Thee; and Thou art the most worthy of those in whom we trust, and the most deserving of those feared and dreaded

Therefore give me O Lord what I hope for, and protect me from what I fear, and bless me with a gift² of Thy mercy, verily Thou art the most generous of those that are entreated. O Lord and as Thou hast enveloped me with Thy pardon, and sheathed me with Thy grace, in this abode of mortality, in the presence of (my) equals similarly, deliver me from the ignominies in the abode of permanence, in the presence of Thy favourite angels, and honourable prophets, and martyrs, and the righteous of my neighbours from whom I concealed my evils, and of kindred before whom I was ashamed because of my secret acts. I never relied on them, O my Patron, in (throwing) a covering over me,³ and trusted in Thee, my Lord, to, forgive me: And Thou art the most worthy of those that are relied on, and the most bountiful of those that are prayed to, and the most gracious of those that are entreated for mercy; therefore pity me.

O Lord Thou didst cause me to flow down, when a contemptible liquid, through the spine, consisting of narrow

1. Companion.

2. Gift return.

3. That is, I never believed that they will conceal my defects, T.

حَرَجَ الْمَسَالِكِ إِلَى رَحِيضِيَّةٍ سَتَرَتْهَا بِالْحُجُبِ تَصَرَّفْتُ حَالًا
 عَنْ حَالٍ حَتَّى انْتَهَيْتُ بِي إِلَى تَسَامِيهِ الصُّورَةِ وَأَذْبَتُ فِي الْجَوَارِحِ
 كَمَا تَعَصَّرُ فِي كِتَابِكَ نُطْقَةً ثُمَّ عُلِقَةً ثُمَّ مُضْغَةً ثُمَّ عِظَامًا ثُمَّ كَسَوْتَ
 الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْتَنِي خَلْقًا آخَرَ كَمَا شِئْتَ حَتَّى إِذَا اخْتَبَحْتُ إِلَى
 رِزْقِكَ وَلَمْ أَسْتَغْنِ عَنْ غِيَاثِ فَضْلِكَ جَعَلْتَ لِي قُوَّةً مِنْ فَضْلِ
 طَعَامٍ وَشَرَابٍ أَجْرِيتهُ لَا مِثْلَ الْيَمِّ اسْكَنْتَنِي جَوْفَهَا وَأَوْدَعْتَنِي
 قَرَارَ جِوَاهِرِهَا وَلَوْ تَكُنِّي يَا رَبِّ فِي تِلْكَ الْحَالَاتِ إِلَى حَوْلِي أَوْ تَضَرَّطَنِي
 إِلَى قُوَّتِي لَكَانَ الْحَوْلُ عَنِّي مُعْتَزلاً وَلَكَانَتِ الْقُوَّةُ مِثِّي بَعِيدَةً
 فَعَدَنِي بِفَضْلِكَ غَدَاءَ الْبَرِّ اللَّطِيفِ تَفْعَلُ ذَلِكَ بِي تَطَوُّلاً
 عَلَيَّ إِلَى غَايَتِي هَذِهِ لَا أَعْدُ مُبِرِّكَ وَلَا يُبْطِئُ فِي حُسْنِ صَنِيعِكَ
 وَلَا تَتَأَكَّدُ مَعَ ذَلِكَ ثِقَتِي فَاتَقَرَّغَ لِمَا هُوَ أَحْظَى لِي عِنْدَكَ قَدْ
 مَلَكَ الشَّيْطَانُ عِنَانِي فِي سُوءِ الظَّنِّ وَضَعِفَ الْيَقِينُ فَأَنَا أَشْكُو
 سُوءَ مُجَاوَرَتِهِ بِي وَطَاعَةَ نَفْسِي لَهُ وَأَسْتَعِصِمُكَ مِنْ مَلَكَتِهِ
 وَأَتَضَرَّعُ إِلَيْكَ فِي أَنْ تُسَهِّلَ لِي رِزْقِي سَبِيلاً فَلَاكُ الْجِدُّ عَلَى
 ابْتِدَائِكَ بِالْإِعْمَالِ الْجَسَامِ وَالْهَلَاكِ الشُّكْرِ عَلَى الْإِحْسَانِ وَالْإِعَادِ فَصَلِّ

vertebræ (having) narrow passages, into a narrow womb, in which Thou didst wrap me up in coverings; evolving me from stage to stage, till Thou broughtest me to the perfection of form, and didst develope in me organs, as Thou hast described in Thy Book :¹ a seed,² then a clot (of blood), then a lump of flesh, then (a frame of) bones, then Thou didst clothe the bones with flesh, then Thou createdst me a distinct creature, according to Thy will :

‘Till when I felt need of Thy nourishment, and could not be independent of craving Thy bounty, Thou didst provide nourishment for me excelling food and drink, which Thou didst cause to flow from the (breast of) Thy handmaid, of whose belly Thou didst make me an inmate, and in the innermost cavity of whose womb Thou didst deposit me : And hadst Thou consigned me O Patron in those circumstances, to my own strength, or compelled me to resort to my own power, verily my strength would have forsaken me; and my power would have been far away from me.

Therefore, Thou didst feed me out of Thy Grace, with a wholesome, delicate nutriment; and this Thou art doing to me, as a matter of kindness to me, to my present moment³ Thy kindness doth not diminish, nor doth Thy benevolence towards me linger : And despite this my confidence doth not become confirmed, to enable me to disengage myself (from worldly affairs, and employ myself solely) in seeking that which would be more lucky for me in Thy sight.

Verily the Dévil hath taken possession of my rein (through) my misgiving and weakness of belief, so I complain unto Thee, of his evil companionship and of the obedience of my soul to him, and crave Thy protection against his domination, and humbly entreat Thee to make it easy for me to obtain a livelihood.

And all praise is due to Thee for Thy being the first to confer magnificent favours, and for Thy inspiring gratitude (in return) for beneficence and bounty : Therefore bless

1. The Quran Chapter XXIII, Verse 14

2. Moist germ.

3. Present stage of life.

عَلَى مُحَمَّدٍ وَآلِهِ وَسَهِّلْ عَلَيَّ رِزْقِي وَأَنْ تَقْنِعَنِي بِقُدْرِكَ لِي وَ
 أَنْ تُرْضِيَنِي بِحَقَّتِي فِيمَا قَسَمْتَنِي وَأَنْ تَجْعَلَ مَا ذَهَبَ مِنِّي حَيْثُ
 وَعَمَّرِي فِي سَبِيلِ طَاعَتِكَ إِنَّكَ خَيْرُ الرَّازِقِينَ اللَّهُمَّ إِنِّي أَعُوذُ
 بِكَ مِنْ نَارٍ تَغْلُظُ بِهَا عَلَى مَنْ عَصَاكَ وَتَوَعَّدُ بِهَا مَنْ صَدَّكَ
 عَنْ رِضَاكَ وَمِنْ نَارٍ تُورِثُهَا ظُلْمَةٌ وَهِيَهَا أَلِيمٌ وَبَيْسٌ لَهَا قَبِيلٌ
 وَمِنْ نَارٍ تَذُرُ الْعِظَامَ مَرْمِيًا وَتُخَيِّقُ أَهْلَهَا حَيْثُ وَأَوْ مِنْ نَارٍ لَا تَبْقَى
 عَلَى مَنْ تَضَرَّعَ إِلَيْهَا وَلَا تَرْحَمُ مَنْ اسْتَغْفَهَا وَلَا تَقْدِرُ عَلَى
 التَّخْوِفِ عَنْ خَشَعِ لَهَا وَاسْتَسْلَمَ إِلَيْهَا تَلْقَى سُكَّانَهَا بِأَحْرَمًا
 لَدَيْهَا مِنْ أَلِيمِ التَّكَالِ وَشَدِيدِ الْوَبَالِ وَأَعُوذُ بِكَ مِنْ
 عِقَارِهَا الْفَاغِرَةِ أَفْوَاهُهَا وَحَيَاتِهَا الصَّالِقَةِ بِأَنْبِيَائها
 سَرَّابِهَا الَّذِي يَقْطَعُ أَمْعَاءَ وَأَفِيدَةَ سُكَّانِهَا وَيَنْزِعُ قُلُوبَهُمْ
 وَاسْتَهْدِيكَ لِمَا بَاعَدَ مِنْهَا وَآخِرَ عَنْهَا اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَاجْعَلْ فِي مِنْهَا بِفَضْلِ رَحْمَتِكَ وَأَقِلْنِي عَنِّي إِلَى
 بِحْسَنِ إِقَالَتِكَ وَلَا تَخْذُلْنِي يَا خَيْرَ الْمُجِيرِينَ إِنَّكَ تَقِي
 الْمَكْرِيهَةَ وَتُعْطِي الْحَسَنَةَ وَتَقْمَلُ مَا تُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Mohammad and his 'Al (family) and facilitate for me the obtaining of subsistence, and let me be contented with Thy decree for me, and satisfy me with my share in what Thou hast allotted to me, and let whatever is gone of my body and age, be¹ in the path of Thy service: verily 'Thou art the best Sustainer.

O Lord I take refuge in Thee, from a fire which Thou heaped upon him who disobeyeth Thee, and with which Thou threatenest him who strayeth from obedience to Thy Will; and from a fire the light of which is darkness, and the softest of which is agonising, and the distance of which is small;² and from a fire one part of which consumeth some other part of it, and some part of which attacketh some other portion; and from a fire which reduceth the bones to decay, and maketh its inmates drink hot water; and from a fire which giveth not quarter to any who supplicate it, and doth not show mercy to any who pray to it for kindness. And it hath no power to abate from any one who humbleth himself before it, and submitteth to it. It presenteth its inmates with the hottest, of what it possesseth, of tormenting punishment, and intense misery.

And I crave Thy protection from its open-mouthed scorpions, and its serpents ready to bite with their fangs, and its drink which cutteth asunder intestines and hearts of those who dwell therein and teareth out their hearts; and I beg of Thee direction for what would keep me off from this fire, and hold me back from it.

O Lord bless Mohammad and his 'Al (family) and protect me from it, with Thy excellent grace; and overlook my errors with Thy gracious pardon, and do not disgrace me O Best of Protectors; For, verily Thou wardest off evil and givest good, and dost what Thou willest, and Thou hast power over every thing.

1, That is, be counted as having been spent in Thy service 1,

2, That is even the distant flames of which are as if Thy were quite near the victim 1,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ إِذَا دُكِرَ الْأَبْرَارُ وَصَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ مَا اخْتَلَفَ اللَّيْلُ وَالنَّهَارُ صَلَوةً لَا يَنْقَطِعُ مَدَدُهَا وَ
 لَا يُحْصَى عَدَدُهَا صَلَوةً تَشْمَخُ الْهَوَاءَ وَتَمْلَأُ الْأَرْضَ وَالسَّمَاءَ
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى يَرْضَى وَصَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 بَعْدَ الرِّضَا صَلَوةً لَا حَدَّ لَهَا وَلَا مُنْتَهَى يَا أَرْحَمَ الرَّاحِمِينَ

O Lord bless Mohammad and his 'Al (family) whenever the righteous are mentioned, and bless Mohamrad and his 'Al (family) as long as the night and day alternate, with blessings the continuance of which may not cease, and the number of which can not be counted; blessings that will pervade the atmosphere and fill the earth and heaven.

May God shower grace on him and his 'Al (family), till he is satisfied ; and may God, after the satisfaction, bestow on him and his 'Al (family), a favour having no bound and no limit. O Most Merciful.

وَكَانَ مِنْكُمْ قُلَّةٌ أَوَّلُ السَّيْلِ فِي الْأَسْبَابِ

اللَّهُمَّ إِنِّي اسْتَخِيرُكَ بِعِلْمِكَ وَبِعَمَلٍ عَلَى مُحَمَّدٍ وَآلِهِ وَأَقِضْ لِي
 بِالْخَيْرَةِ وَالْهَسَا مَعْرِفَةَ الْإِخْتِيَارِ وَاجْعَلْ ذَلِكَ ذَرِيعَةً إِلَى
 الرِّضَا بِمَا قَضَيْتَ لَنَا وَالسَّلَامَ لِمَا حَكَمْتَ فَأَرْخِ عَمَّا رَيْبَ
 الْإِرْتِيَابِ وَأَيِّدْ نَابِغَيْنِ الْمُخْلِصِينَ وَلَا تَقْطَعْ عَجْزَ الْمَعْرُوفَةِ
 عَمَّا تَخَيَّرْتَ فَتَغِيظَ قَدْرَكَ وَتَذْكَرَةَ مَوْضِعَ رِضَاكَ وَتَجْزِمَ
 إِلَى الْيَقِينِ هِيَ أَبْعَدُ مِنْ حُسْنِ الْعَاقِبَةِ وَأَقْرَبُ إِلَى ضِدِّ الْعَاقِبَةِ
 وَحَبِيبِ الْإِيمَانِ مَا تَذْكَرُهُ مِنْ قَضَائِكَ وَسَهْلٌ عَلَيْنَا مَا تَسْتَصِيبُ
 مِنْ حَكْمِكَ وَالْهَسَا الْإِنْفِيَادَ لِمَا أَوْرَدْتَ عَلَيْنَا مِنْ مَشِيتِكَ
 حَتَّى لَا يُحِبَّ نَاخِرُ مَا عَجَلْتَ وَلَا تَعْجِلَ مَا أَخَّرْتَ وَلَا تَذْكَرَةَ
 مَا أَحْبَبْتَ وَلَا تَخَيَّرَ مَا كَرِهْتَ وَاخْتِمْ لَنَا بِالْيَقِينِ هِيَ أَحَدُ
 عَاقِبَةٍ وَأَكْرَمُ مَصِيرٍ إِنَّكَ تُفِيدُ الْكَرِيمَةَ وَتُعْطِي الْجَسِيمَةَ
 وَتَفْعَلُ مَا تُرِيدُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

33. Soliciting Divine advice in affairs of moment.

O Lord I consult Thee in behalf of welfare because of Thy knowledge, therefore bless Mohammad and his Al (family) and decree for me that which is good, and inspire us with the knowledge of choice, and let this be a means towards resignation to what Thou hast decreed for us, and submission to what Thou hast commanded. Therefore remove from us the scandal of doubt and support us with the certainty of the sincere: And do not visit us with inability to realize what Thou hast chosen, lest we think lightly of Thy decree, and dislike the place of Thy approbation, and incline towards that which is far removed from excellence of conclusion, and is very nigh the opposite of safety:

And make us love what we dislike of Thy decree, and facilitate for us what we deem hard of Thy command. And inspire us with submission to what Thou sendest upon us of Thy will, till we may not long for the delay of what Thou hastenest, nor long for the speedy fulfilment of what Thou delayest, nor dislike what Thou lovest, nor chose what Thou hatest.

And make the end of our lives praiseworthy, and our return toward Thee most noble.

Verily Thou givest noble benefits, and Thy gifts are magnificent; and Thou dost what Thou willest and hast power over everything.

وَكَاذِبًا كَذِبًا
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وَكَاذِبًا كَذِبًا

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى سَتْرِكَ بَعْدَ عِلْمِكَ وَمَعَاذِكَ بَعْدَ
خُبْرِكَ فَكُنَّا قَدْ اقْتَرَفَ الْعَائِبَةَ فَلَمْ تَشْهَرْهُ وَارْتَكَبَ الْفَاحِشَةَ
فَلَمْ تَقْضَهِ وَتَسْتُرِ بِالسَّوِي فَلَمْ تَدُلْ عَلَيْهِ كَمْ نَهَى لَكَ قَدْ
أَتَيْنَاهُ وَأَمْرٌ قَدْ وَقَفْنَا عَلَيْهِ فَمَعَدَّ يَنَاهُ وَسَيْئَةٍ اِلْتَسَبْنَا مَا
وَحْطِيئَةٍ اِرْتَكَبْنَا مَا كُنْتَ الْمُطَّلِعَ عَلَيْهَا دُونَ الظَّاهِرِينَ وَالْقَادِرَ
عَلَى اِعْلَانِهَا فَوْقَ الْقَادِرِينَ كَانَتْ عَافِيَتُكَ لَنَا جَبَابًا دُونَ
اَبْصَارِهِمْ وَرَدَّ مَا دُونَ اَسْمَائِهِمْ فَاجْعَلْ مَا سَتَرْتَ مِنْ
الْعَوْدَةِ وَاخْفَيْتَ مِنَ الدَّخِيلَةِ وَاَعْظَا لَنَا وَزَاجِرًا عَنْ سُوءِ
الْخُلُقِ وَاَقْتِرَافِ الْخَطِيئَةِ وَسَعْيًا اِلَى التَّوْبَةِ الْمَاجِيَةِ وَالطَّرِيقِ
الْمَحْمُودَةِ وَقَرِيبِ الْوَقْتِ فِيهِ وَلَا تَسْمُنَا الْغَفْلَةَ عَنْكَ اِنَّا اِلَيْكَ
رَاغِبُونَ وَمِنَ الدُّنُوبِ تَائِبُونَ وَصَلِّ عَلَى خَيْرَتِكَ اللَّهُمَّ
مِنْ خَلْقِكَ مُحَمَّدٍ وَعِثْرَتِهِ الصَّفْوَةِ مِنْ بَرِيَّتِكَ الظَّاهِرِينَ
وَاجْعَلْنَا لَهُمْ سَامِعِينَ وَمُطِيعِينَ كَمَا اَمَرْتَهُ

**34 His prayer when afflicted and when he saw
any one fallen on account of sin.**

O Lord all praise is due unto Thee for concealing (sins) after Thy knowledge, of them and for giving security (to sinners) after Thy receiving information (of them).

For, verily, every one of us has sinned and Thou didst not make him notorious ; and did commit glaring errors, and Thou didst not disgrace him ; and secretly perpetrated wrongs but Thou didst not point him out.

How many acts forbidden by Thee have we done ; and (how many) commands of which Thou didst inform us, have we omitted to perform ; and (how many) wrongs have we committed, and guilts have we perpetrated.

Thou wast aware of them, without the spectators knowing them ; and hadst power over their publication, above the powerful

The security† (Thou gavest us) was a screen for us before their eyes, and an obstruction to their ears. Therefore let what Thou hast covered of secret errors, and concealed of blemishes, be an admonisher to us, and a restrainer from bad conduct, and commission of sins ; and an inducement to repentance which erases sin, and to the course of life approved by Thee ; and be pleased to hasten its time.

And do not visit us with negligence of Thee. Verily we long for Thee , and repent of sins.

And bless O Lord, Thy chosen out of Thy creation, Mohammad and his Al (family), the elect from among Thy creatures, the holy , and let us be attentive listeners to their teachings and obedient, as Thou hast commanded.

† Forbearance.

وَكَلَّمَ عِدَّةَ نُوَّالٍ فِي الْأَنْبِيَاءِ الْأَخْيَارِ وَالْأَنْبِيَاءِ الْأَخْيَارِ وَالْأَنْبِيَاءِ الْأَخْيَارِ

أَحْمَدُ لِلَّهِ رَضَى بِحُكْمِ اللَّهِ شَهِدْتُ أَنَّ اللَّهَ قَسَمَ مَعَاشَ عِبَادِهِ
بِالْعَدْلِ وَآخَذَ عَلَى جَمِيعِ خَلْقِهِ بِالْفَضْلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَلَا تَقْتِنِي بِمَا آعَظْتَهُمْ وَلَا تَقْتِنُهُمْ بِمَا مَنَعْتَنِي فَأَحْسُدْ
خَلْقَكَ وَاعْظِمْ حُكْمَكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَطَيِّبْ
بِقَضَائِكَ نَفْسِي وَوَسِّعْ بِمَوَاقِعِ حُكْمِكَ صَدْرِي وَهَبْ لِي الْيَقِينُ
لَا قَرْمَعَهَا بَانَ قَضَاءُكَ لَمْ يَجْرِ إِلَّا بِأَخْيَارٍ وَاجْعَلْ شُكْرِي
لَكَ عَلَى مَا زَوَيْتَ عَنِّي أَوْ قَرَمْتُ مِنْ شُكْرِي إِيَّاكَ عَلَى مَا نَحَوَّلْتَنِي
وَاعْصِمْنِي مِنْ أَنْ أَلْبَسَ بِيذِي عَدُوَّ خَسَاسَةٍ أَوْ أَظُنَّ
بِصَاحِبِ ثَرْوَةٍ فَضْلًا فَإِنَّ الشَّرِيفَ مَنْ شَرَّفَتْهُ طَاعَتُكَ
وَالْعَزِيزَ مَنْ أَعَزَّتْهُ عِبَادَتُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَمَتَّعْنَا
بِثَرْوَةٍ لَا تَفْقَدُ وَأَيِّدْنَا بِعِزٍّ لَا يُفْقَدُ وَاسْرَحْنَا فِي مُلْكٍ
الْأَبَدِ إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ تَلِدْ وَلَمْ
تُولَدْ وَلَمْ يَكُنْ لَكَ كُفْرًا أَحَدٌ هـ

35 In approval of Divine decree, when he looked at the worldly.

All praise is due to God, by way of submission to His command. I bear witness that the Lord hath distributed nourishment for his servants, righteously; and hath compassed all his creatures with kindness

O Lord bless Mohammad and his Al (family) and do not tempt (try) me with what Thou hast given them, and do not test them with what Thou hast denied me, lest I envy Thy creatures and hold Thy decree in contempt.

O Lord bless Mohammad and his Al (family), and let my soul rejoice at Thy decree, and enlarge my breast at occasions of Thy sentence † and give confidence wherby I may acknowledge that Thy decree does not issue, but with benevolence.

And let my gratitude to Thee, for what Thou hast withheld from me, be ampler than my thanks unto Thee, for what Thou hast conferred on me.

And guard me from imagining any inferiority (meanness) in the poor, or fancying any superiority (nobleness) in the prosperous ; for verily the noble man (superior) is he whom service to Thee, hath ennobled, and the honourable he whom worship of Thee hath exalted to honour. Therefore bless Mohammad and his Al (family) and favour us with a prosperity that shall not perish, and advance us to an honour which shall not vanish, and send us to the Everlasting Kingdom: Verily Thou art the one the Unique, the Eternal, who begetteth not, and is not begotten; and there is none like unto Thee. (1) ”

† So that I may bear it willingly without dumar.

(1) Lit. Him.

The quotation is from the Quran chap. CXII.

وَمِنْ ذَلِكَ مَا كَانَ لِلنَّبِيِّ وَالْأَنْبِيَاءِ وَالرُّسُلِ وَالْمَلَائِكَةِ وَالْمُرْسَلِينَ

اللَّهُمَّ لَكَ هَذَيْنِ آيَاتَانِ مِنْ آيَاتِكَ وَهَذَيْنِ عَوْنَانِ مِنْ أَعْوَانِكَ
يَبْتَدِيَانِ طَاعَتَكَ بِرَحْمَةٍ نَافِعَةٍ أَوْ نِقْمَةٍ ضَارِفَةٍ فَلَا تُطَوِّبُنَا
بِهَمَا مَطَرِ السَّوءِ وَلَا تُلَبِّسْنَا بِهِمَا لِبَاسَ الْبَلَاءِ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِهِ وَانْزِلْ عَلَيْنَا نَفْعَ هَذِهِ السَّحَابِ وَبَرَكَاتَهَا وَاصْرِفْ
عَنَّا آذَاهَا وَمَضَرَّتَهَا وَلَا تُصِبنَا فِيهَا بَآفَةٌ وَلَا تُرْسِلْ عَلَيْنَا مَآسِيئًا
عَامَةً اللَّهُمَّ وَإِنْ كُنْتَ بَعَثْتَهَا نِقْمَةً وَأَرْسَلْتَهَا سَخَطَةً فَإِنَّا
نَسْتَغِيرُكَ مِنْ غَضَبِكَ وَنَبْتَهِلُ إِلَيْكَ فِي سُؤَالِ عَفْوِكَ فَبِئْسَ
بِالْغَضَبِ إِلَى الْمُشْرِكِينَ وَآذِرْ رَحَى نِقْمَتِكَ عَلَى الْمُجْرِمِينَ اللَّهُمَّ
ادْهَبْ فُحْلَ بِلَادِنَا بِسُفْيَانِكَ وَأَخْرِجْ وَحْرَ صُدُورِنَا بِرُزْوَاقِكَ
لَا تَشْغَلْنَا عَنْكَ بِغَيْرِكَ وَلَا نَقْطَعْ عَنْكَ قَاتِنًا مَادَّةَ قُرْبِكَ فَلَا تُفِضْ
مَنْ أَعْنَيْتَ وَإِنْ السَّالِمِينَ وَقِيَّتْ مَا عِنْدَ أَحَدٍ دُونَكَ وَفَاعِ
وَلَا يَأْخُذْ عَنْ سَطَوَاتِكَ امْتِنَاعُ تَحَكُّمِ مَا شِئْتَ عَلَى مَنْ شِئْتَ وَتَقْوِيَّتُهَا
أَرَدْتَ فَيَمُنْ أَرَدْتَ فَلَا تُحْجِزْ عَنَّا مَا وَقَعْنَا مِنَ الْبَلَاءِ وَلَكَ الشُّكْرُ
عَلَى مَا عَزَمْنَا مِنَ النِّعَمِ وَحَمْدُكَ يُخْلِفُ حَمْدَ الْعَالَمِينَ وَرَأْنَهُ حَمْدُ الْأَنْفُسِ
وَسُوءُ كَرَامَتِكَ الْمَلَأَتْ بِحَسَنَاتِهِ الْمَدِينِ الْوَهَّابُ الْعَظِيمُ الْعَظِيمُ الْعَظِيمُ
الشَّكْرُ طِيلُ الشُّكْرِ الْحُسْنُ الْجَمِيلُ طِيلُ الطَّوِيلِ كَلَامُهُ لَا إِلَهَ إِلَّا أَنْتَ إِلَهِي الْعَلِيمُ

36. When he looked at the cloud and lightning and heard the sound of thunder.

O Lord these two are two of Thy signs, and both of these are two of Thy assistants prompt in serving Thee by (diffusing) beneficial grace, or severe punishment, Therefore do not let them shower on us an evil rain, and do not by them, put on us garments of calamity *

O Lord bless Mohammad and his Al (family) and send down on us the benefit of this cloud and its blessing, and turn away from us its torment and injury, and do not (through) it visit us with affliction, and do not send down any blight on our means of support.

O Lord and if Thou hast raised it (the cloud) by way of torment. and sent it on account of displeasure, then verily we crave Thy shelter from Thy wrath, and cry unto Thee to beg Thy pardon Therefore turn with wrath towards the (worshippers) of many gods, and set in motion the mill of Thy chastisement for the unbelievers

O Lord remove the dryness of our cities with Thy watering, and remove the suspicion of our breasts by supplying us with nourishment from Thee, and do not remove us from Thee in favour of some other than Thee* and do not cut off from all of us the cause of Thy benevolence

For verily the prosperous ⁽¹⁾ is he whom Thou makest so, and he is safe whom Thou preservest none hath a defender besides Thee and none can restrain Thy wrath

Thou commandest whatever Thou wilt upon whomsoever Thou choolest, and decreest what Thou resolvest for whomsoever Thou dost determine it

Therefore all praise is due unto Thee for such affliction as Thou hast defended us from, and Thou deservest all gratitude for what Thou has given us of Thy blessing—a praise that would surpass the praise of those that praise, a praise that would fill earth and heaven

Verily Thou art the Giver of magnificent gifts, the Bestower of great favours, the Acceptor of the smallest praise, the Rewarder for the least gratitude, the Benevolent Patron, the Master of generosity, there being no God ⁽²⁾ besides Thee, and unto Thee is our return.

* i, e, do not involve us in calamity by means of them T.

* That is, do not allow us to prefer our requests to any other besides Thee, T.

(1) Wantless

(2) Object worthy of adoration,

وَكَانَ عَلَى الْعَالَمِينَ الْإِسْلَامُ الْغَايَةُ بِالْمَقْصِيرِ بِأَمْرِ الشُّكْرِ

اللَّهُمَّ إِنَّ أَحَدَ الْأَيْلُغُ مِنْ شُكْرِكَ غَايَةُ الْإِحْصَالِ عَلَيْهِ مِنْ إِحْسَانِكَ
مَا يَلْزِمُهُ شُكْرًا وَلَا يَبْلُغُ مَبْلَغًا مِنْ طَاعَتِكَ وَإِنْ اجْتَهَدَ إِلَّا
كَانَ مُقْصِرًا دُونَ اسْتِحْقَاقِكَ بِفَضْلِكَ فَاشْكُرْ عِبَادَكَ عَاجِزًا
عَنْ شُكْرِكَ وَاعْبُدْهُمْ مُقْصِرٌ عَنْ طَاعَتِكَ لَا يُجِبُ لِأَحَدٍ
أَنْ تَغْفِرَ لَهُ بِاسْتِحْقَاقِهِ وَلَا أَنْ تَرْضَى عَنْهُ بِاسْتِجَابِهِ فَمَنْ
غَفَرْتَ لَهُ فِطُولَكَ وَمَنْ رَضَيْتَ عَنْهُ فِيفَضْلِكَ تَشْكُرُ لِسِيرِ
مَا تَشْكُرُ بِهِ وَتُثِيبُ عَلَى قَلِيلٍ مَا تُطَاعُ فِيهِ حَتَّى كَانَ شُكْرُ عِبَادِكَ
الَّذِي أَوْجَبَتْ عَلَيْهِ تَوَابَهُمْ وَأَعْظَمْتَ عَنْهُ جَزَاءَهُمْ أَمْرٌ
مَلَكُوا اسْتِطَاعَةَ الْإِمْتِنَاعِ مِنْهُ دُونَكَ فَكَافَيْتَهُمْ أَوْ لَمْ تَكُنْ
سَبَبَهُ بِيَدِكَ فَجَازَيْتَهُمْ بِلِ مَلَكْتَ يَا إِلَهِي أَمْرُهُمْ قَبْلَ أَنْ
يَمْلِكُوا عِبَادَتَكَ وَأَعَدَدْتَ تَوَابَهُمْ قَبْلَ أَنْ يَفِيضُوا فِي
طَاعَتِكَ وَذَلِكَ أَنَّ سُنَّتِكَ الْإِفْضَالُ وَعَادَتَكَ الْإِحْسَانُ
وَسَبِيلُكَ الْعَفْوُ فَكُلُّ الْبَرِّيَّةِ مُعْتَرِفَةٌ بِأَنَّكَ غَيْرُ ظَالِمٍ لِمَنْ
عَاقَبْتَ وَشَاهِدَةٌ بِأَنَّكَ مُتَفَضِّلٌ عَلَى مَنْ عَاقَبْتَ وَكُلُّ

37. A prayer wherein he acknowledgeth his deficiency in thanksgiving.

O Lord verily none cometh to an end of Thanking Thee before (there) accrueth to him from Thy benevolence that which requires of him more thanks, and none doth reach a goal in Thy service, even though he try his best, but he turneth ies out to be deficient by the side of Thy (claim),⁽¹⁾ due to Thy excellence :

Therefore the most thankful of Thy servants is he who is (conscious that he) is unable to thank Thee, and the most devout of them is he who is sensible of the insufficiency of his adoration of Thee : Neither is any one entitled that Thou shouldst forgive him for his merit, nor that Thou shouldst be pleased with him on account of his worth ;

Therefore whomsoever Thou forgivest, it is from Thy generosity ; and whomsoever Thou approvest, it is because of Thy kindness.

Thou awardest for the least of what Thou art thanked with, and requitest for the smallest of what Thou art obeyed in ;

So much so, (as if) the thanksgiving of Thy servants⁽²⁾ *for which Thou didst entitle them to reward, and on account of which Thou didst magnify their recompense, were an affair from which they could abstain (in spite of) Thee, and therefore Thou didst reward them, or (as if) its cause were not in Thy hand and therefore Thou didst requite them Nay, Thou hadst power over their affair before they were able to adore Thee, and didst provide their reward before the began to serve Thee

And this because: it is Thy custom to be generous, and Thy habit to be benevolent, and Thy way to forgive Hence, the whole creation acknowledgeth that Thou art not unjust to him whom Thou punishest, and beareth witness that verily Thou art gracious to him whom Thou givest security : and every one

(1) Like, worth,

(2) Creatures,

مُقِرٌّ عَلَى نَفْسِهِ بِالتَّقْصِيرِ عَمَّا اسْتَوْجَبَتْ فَلَوْلَا أَنَّ الشَّيْطَانَ
يَخْتَدُّ عَنْهُمْ عَنْ طَاعَتِكَ مَا عَصَاكَ عَاصٍ وَلَوْلَا أَنَّهُ صَوَّرَ لَهُمُ
الْبَاطِلَ فِي مِثَالِ الْحَقِّ مَا ضَلَّ عَنْ طَرِيقِكَ ضَالٌّ قَسْبَعَانَاكَ
مَا أَبَانَ كَرَمَكَ فِي مُعَامَلَةٍ مِنْ أَطَاعَكَ أَوْ عَصَاكَ تَشْكُرُ
لِلطَّيِّعِ مَا أَنْتَ تَوَلَّيْتَهُ لَهُ وَتُمْلِي لِلْعَاصِي فِي مَا تَمْلِكُ مُعَاجَلَتُهُ
فِيهِ آعْطَيْتَ كُلًّا مِنْهُمَا مَا لَمْ يَجِبْ لَهُ وَتَقْصَلْتَ عَلَى كُلِّ
مِنْهُمَا بِمَا يَفْضُرُ عَمَلُهُ عَنْهُ وَلَوْ كَفَأَتْ الْمُسِيءُ عَلَى مَا أَنْتَ
تَوَلَّيْتَهُ لَا وَشَكَ أَنْ يُفْقِدَ ثَوَابَكَ وَأَنْ تَرْوُلَ عَنْهُ نِعْمَتُكَ
وَلِكِنَّكَ بِكَرَمِكَ جَازِيَتُهُ عَلَى الْمُدَّةِ الْقَصِيرَةِ الْغَانِيَةِ بِالْمُدَّةِ
الطَّوِيلَةِ الْخَالِدَةِ وَعَلَى الْغَايَةِ الْقَرِيبَةِ الزَّائِلَةِ يَا لَغَايَةِ
الْمَدِيدَةِ الْبَاقِيَةِ ثُمَّ لَمْ تَسْمَهُ الْقِصَاصَ فِيمَا آكَلَ مِنْ
رِزْقِكَ الَّذِي يَقْوَى بِهِ عَلَى طَاعَتِكَ وَلَمْ تَحْمِلْهُ عَلَى الْمُنَاقَاةِ
فِي الْأَلَاتِ الَّتِي تَسَبَّبَ بِاسْتِعْمَالِهَا إِلَى مَغْفِرَتِكَ وَلَوْ فَعَلْتَ
ذَلِكَ بِهِ لَذَهَبَ بِجَمِيعِ مَا كَدَحَ لَهُ وَبِحُلَّةٍ مَاسَعَى فِيهِ جِزَاءُ
لِلصُّغْرِى مِنْ أَيَادِيكَ وَمِنْهَا وَلَبَقِيَ رَهِينًا بَيْنَ يَدَيْكَ
بِأَثَرِ نِعْمَتِكَ فَمَتَى كَانَ يَسْتَحِقُّ شَيْئًا مِنْ ثَوَابِكَ لَا مَتَى
هَذَا أَيَا إِلَهِي حَالُ مَنْ أَطَاعَكَ وَسَبِيلُ مَنْ تَعَبَّدَ لَكَ

admitteth against himself, his failure to do (for Thee) what Thou deservest. So, if it were not for Satan's leading them away from obedience to Thee, no sinner would have disobeyed Thee, and if it were not for his shaping wrong for them into the likeness of right, no erring (soul) would have gone astray from Thy path.

Therefore, Holiness to Thee ! How evident is Thy Grace in the case of those who obey Thee or disobey Thee, Thou rewardest the obedient with that over which Thou hast authority for him, and bearest long with the sinner and allowest time to the sinner when Thou hast power to hasten his punishment

Thou givest each of them, what he does not deserve ; and graciously conferrest on each of the two, what his actions fall short of winning.

And were Thou to requite the obedient, according to that over which Thou hast power, verily he should have been very near losing Thy reward, and being deprived of Thy bounty.

But Thou with Thy grace, rewardest him for a short, mortal* term (of service), with an eternally long duration (of happiness); and for a close, transitory (goal) with a lasting (1), permanent one And moreover, Thou didst not hold him under obligation for what he ate of Thy sustenance, wherewith he acquired strength to serve Thee, and dost not dispute with him (about) his organs, by using which he contrived to win Thy forgiveness : And were Thou to deal with him thus, verily he should lose all that he toiled for, and the whole of that in which he exerted himself, in return for the least of Thy gifts and blessings, and must remain under obligation to Thee for all Thy (other) favours : and then how could he have been entitled to any thing of Thy reward ? Never ! Never !

Such is the case O God of him who obeys Thee. and the career of one who adores Thee.

* Finite,

(1). Ltd of long duration,

فَأَمَّا الْعَاصِي أَمَرَكَ وَالْمُؤَافِقَ نَهَيْكَ فَلَمْ تُعَاجِلْهُ بِنِقْمَتِكَ لَكِنْ
يَسْتَبْدِلُ مَحَالَهُ فِي مَصْنِعِكَ حَالِ الْإِنَابَةِ إِلَى طَاعَتِكَ وَلَقَدْ كَانَ يَسْتَحْيِي
فِي أَوَّلِ مَا هَمَّ بِعَصْيَانِكَ كُلَّ مَا أَعَدَّ ذَاتَ الْجَمِيعِ خَلْقَكَ مِنْ
عُقُوبَتِكَ فَجَمِيعُ مَا أَخْرَجْتَ عَنْهُ مِنَ الْعَذَابِ وَأَبْطَأْتَ بِهِ عَلَيْهِ
مِنْ سَطَوَاتِ النِّقْمَةِ وَالْعِقَابِ تَرَكُّ مِنْ حَقِّكَ وَرِضَى
بِدُونِ وَاجِبِكَ فَسَنَ أَكْرَمُ مِنْكَ يَا إِلَهِي وَمَنْ أَشَقَى مِنْ
هَلَكَ عَلَيْكَ لَا مَنْ قَتَبَارَكَتَ أَنْ تُوصَفَ إِلَّا بِالْإِحْسَانِ وَ
كُرُمَتِ أَنْ يُخَافَ مِنْكَ إِلَّا الْعَدْلُ لَا يُخْشَى جُورَكَ عَلَى مَنْ
عَصَاكَ وَلَا يُخَافُ إِغْفَالُكَ ثَوَابَ مَنْ أَرْضَاكَ فَصَلِّ عَلَى مُحَمَّدٍ
وَأَلِيهِ وَهَبْ لِي أَمَلِي وَزِدْ نِي مِنْ هَذَا مَا أَصِلُ بِهِ
إِلَى التَّوْفِيقِ فِي عَمَلِي إِنَّكَ مَنَّانٌ كَرِيمٌ

But as regards him who disobeys Thy command and commits things prohibited by Thee, Thou dost not hasten him to Thy chastisement, in order that he may change his rebellious attitude into one of return to Thy obedience.

And verily he deserves for what he resolved in disobedience to Thee, the whole of what Thou hast provided for all Thy creatures, of Thy chastisement: Therefore, all that Thou didst delay from him of Thy punishment, and keep away from him of Thy torment and torture, was a relinquishment of Thy right, and acceptance of what was not meet for Thee :

So who is more gracious than Thee O Lord, and who more unlucky than he who perisheth against (Thy wish)? No one !

Hence, Thou art too Great to be praised except with beneficence, and too generous to be feared for any thing save justice : There is no apprehension of Thy oppression over one who disobeyeth Thee, nor is there fear of Thy neglecting to reward him who pleaseth Thee:

Therefore bless Mohammad and his Al (family) and grant me my hope, and increase for me of Thy direction, whereby I may earn Thy favour in performing my work.

Verily Thou art most Benevolent and Generous.

وَكَاذِبٌ كَذِبٌ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ الْمَمْنُونِ

رَقْعَةُ رُتْبَةٍ

اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِنْ مَظْلُومٍ ظَلِمَ بِحَضْرَتِي فَلَمَّا أَنْصَرْتُ
وَمِنْ مَعْرُوفٍ أَسَدَيْ إِلَيَّ فَلَمَّا أَشْكُرُهُ وَمِنْ مُسِيءٍ إِعْتَذَرَ
إِلَيَّ فَلَمَّا أَعِذُّهُ وَمِنْ ذِي فَاقَةٍ سَأَلْتَنِي فَلَمَّا أَوْفِزُهُ وَمِنْ
حَقِّ ذِي حَقٍّ لَزِمْتَنِي لِئَوْفٍ ظَهَرَ لِي فَلَمَّا أَسْكُرُهُ وَمِنْ كُلِّ
إِثْمٍ عَرَضَ لِي فَلَمَّا أَهْجُرُهُ أَعْتَذِرُ إِلَيْكَ يَا إِلَهِي مِنْهُنَّ وَمِنْ
نَظَائِرِهِنَّ أَعْتَدَ أَرْزَاقًا لِي كَوْنًا وَعِظًا لِمَا بَيْنَ يَدَيَّ
مِنْ أَشْبَاهِهِنَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ نَدَامَتِي عَلَى
مَا وَقَعْتُ فِيهِ مِنَ الزَّلَّاتِ وَعَزِّمْنِي عَلَى تَرْكِ مَا يُعْرِضُ لِي مِنَ
السَّيِّئَاتِ تَوْبَةً تَوْجِبُ لِي مَحَبَّتَكَ يَا مُجِيبَ التَّوَابِ بَيْتُ هـ

38, A prayer wherein he expresseth regret for wrong done to any creature, and for failure in the discharge of their dues, and prayeth for deliverance from the Fire.

O Lord I apologize unto Thee for the wrong done to one oppressed in my presence, whom I did not help, and for a good done to me for which I did not return thanks ; and for not accepting the excuse of a wrong doer who apologized unto me and for * not relieving a man in need, who begged of me (relief); and for failing to satisfy the claim of a worthy true believer which was binding upon me, and for a truebeliever's blemish revealed to me, which I did not concea; and for every sin represented itself to me, and I did not avoid it.

I make apology unto Thee O Lord for them and the like of them, a regretful apology, which may warn me to avoid similar things which are before me

Therefore bless Mohammad and his Al (family) and let my contribution over errors which I fell into and my determination to avoid what may come before me of evil, a epenance which may entitle me to Thy Love, O Lover of those that repent.

